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Nāgarī and Telugu	B	176
Naskh	D	1-3, 5-6, 10, 12-13, 15, 28-29, 32, 34, 41-42, 46-48, 54-53, 56, 58-61, 63-66, 68, 77-80, 82-87, 91-93, 100, 103-04, 122, 125, 129, 135, 143, 146-49, 162, 180, 199-201
Naskh and Nasta'liq	D	18, 89, 95-96, 107, 109, 126, 132-34, 136, 139-40, 142, 152, 160, 174, 183, 191, 202
Western Variety of Southern alphabet	{ A	16-17

# ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1977-78

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## INTRODUCTION

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### GENERAL

During the year under report, 21 copper-plate grants and 556 inscriptions on stone and other materials were examined by the Epigraphy Branch. Of these, the copper-plates are included in Appendix A. Of the other inscriptions, Appendix B contains 302 items, the majority of which were collected by the members of the Technical section of this office. In Appendix C, continued from the previous year, are noticed 50 inscriptions. Appendix D contains 204 Arabic and Persian Inscriptions. Appendix E contains the list of 118 negatives of photographs taken during the year.

Shri P.R. Srinivasan, Chief Epigraphist (since retired) visited some places in Karnataka, Maharashtra and Tamil Nadu and his collection includes interesting charters of the *Kaṭachchuris* of *Traikūṭaka* (Nos. A 16 and 17) and the *Pallavas* (No. A 20) and the *Niṭṭūr* edict of *Āśōka* (B 110).

I visited some places in Karnataka and Tamil Nadu and my collection includes inscriptions of the *Western Gaṅgas* (Nos. B 140 and 244) and the *Noḷambas* (B 245). Dr. M.D. Sampath, Deputy Superintending Epigraphist visited some places in Andhra Pradesh and Karnataka and his collection includes some *Prākṛit* inscriptions from *Amarāvati* (No. B 22) and *Gummaḍi-durru* (No. B 34) and an edict of *Āśōka* from *Uḍegoḷam* (No. B 119). Shri V.S. Subrahmanian, Senior Epigraphical Assistant visited some places in Pondicherry and Tamil Nadu and from his collection, Nos. A 19, B 215-16 and 291 are interesting. Dr. C.R. Srinivasan, Senior Epigraphical Assistant visited some places in Tamil Nadu and his collection includes interesting Nos. like B 237, 278, 281-82 and 292. Shri M. Jayarama Sharma, Senior Epigraphical Assistant visited some places in Karnataka and Maharashtra and his collection includes two interesting *Western Chāḷukya* inscriptions (Nos. B 170 and 172). Dr. S. Subramonia Iyer, Epigraphical Assistant visited some places in Madhya Pradesh and Orissa and from his collection a charter of the *Pāṇḍuvamśis* (No. A 9), another of the *Guptas* (No. A 10) and a third of the *Kalachuris* of *Tripuri* (No. A 11) are noteworthy. Dr. S.S. Ramachandramurthy, Epigraphical Assistant visited some places in Andhra Pradesh and commenced the Taluk survey of *Mulugu Taluk*, *Warangal District*. From his collection Nos. B 36 and 37 are interesting. Shri K.M. Bhadri, Epigraphical Assistant visited some places in Gujarat and Madhya Pradesh. From his collection Nos. B 64 and 65 are interesting. Shri Venkatesha, Epigraphical Assistant commenced

the Taluk survey of Ladnun Tahsil, Nagaur District, Rajasthan and visited Jaipur, Ajmer and Ahmadabad. His collection includes No. B 189. Shri N. Nanjundaswamy, Epigraphical Assistant on training, visited some places in Bellary District including Udegolam and commenced the taluk survey of Siruguppa Taluk, in the same district. His collection includes Nos. B 91, 99-101 which belong to the Western Chālukyas and introduce their feudatories belonging to the Sinda, Phani and Simha families. Shri C.A. Padmanabha Sastry, Epigraphical Assistant also on training visited some places in Andhra Pradesh and his collection includes interesting inscriptions like Nos. B 2 and 8.

Appendices A and B also include items for which original copper-plates or impressions or photographs of stone inscriptions were received from the various Circles of the Archaeological Survey of India and Superintending Epigraphist for Arabic and Persian Inscriptions, Nagpur. Besides, the Directors of Archaeology, Governments of Tamil Nadu and Gujarat, Superintendent of Museums, Government of Orissa, Director of Government Museum, Mathura, Dr. B.N. Mukherjee, Carmichael Professor of Ancient History, Calcutta University and Shri K.V. John, Lecturer, Department of History, University of Calicut, were good enough to place at our disposal epigraphs in their possession, for our examination and report. Our thanks are due to them in this regard.

In examining the estampages of the inscriptions noticed in Appendices A, B and C, and in the preparation of the report, I was assisted by my colleagues Dr. K.V. Ramesh, Shri Madhav N. Katti, Superintending Epigraphists, Dr. M.D. Sampath, Shri S.P. Tewari, and Dr. S.S. Ramachandramurthy, Deputy Superintending Epigraphists and members of the Technical staff.

The impressions for Appendix D, were examined by the office of the Superintending Epigraphist for Arabic and Persian Inscriptions, Archaeological Survey of India, Nagpur. Majority of the inscriptions included in Appendix D, were copied from Andhra Pradesh, Delhi, Gujarat, Karnataka, Madhya Pradesh, Maharashtra, Punjab, Uttar Pradesh and West Bengal by Dr. Z.A. Desai, Director (Epigraphy) who held charge of the Office of the Superintending Epigraphist, Dr. A.A. Kadiri, Shri S.S. Hussain, Senior Epigraphical Assistants and Shri M.Y. Quddusi, Epigraphical Assistant. Some impressions and photographs noticed in this section were also received from the Directors of Archaeology and Museums, Governments of Andhra Pradesh and Rajasthan and the Chief Epigraphist.

During the year under review, facilities were provided for research in Indian Epigraphy and allied subjects, for scholars who included Shri S.J. Mangalam, Poona; Shri C. Mooka Reddy, Erode; Shri Omprakash Prasad, Patna; Dr. M.H. Gopal, Mysore, Mr. Peter Granda, Michigan, U.S.A. and Dr. K. Nachimuthu, Trivandrum.

## COPPER PLATES

**GUPTAS.**—No. A 10 engraved in Sanskrit language and Late Brāhmi characters on one side of a single copper plate, discovered at Shankarapur, Gopadavanasa Tahsil, Sidhi District, Madhya Pradesh and now kept in the Rāñi Durgāvati Museum, Jabalpur, belongs to the reign of the imperial Gupta king *Paramadēva* Budha-gupta. Dated in the Gupta year 168, *Mahāmāghasamvatsara*, Śrāvaṇa.....(487-88 A.D.) this charter records the grant of the village Chitrapalya to the brāhmaṇa Gōsvāmin of the Kautsa-sagōtra by *Mahārāja* Gitavarman and a descendant of *Mahārāja* Sātana. The charter was written by Yashtarāja, the son of Nāgaśarman who was the *bhōgika* of the sub-division Bapīdra. It also mentions *Mahāpratīhāra* Lavaṇa, who was also the *kumārāmātya* and the *bhōgika* of the territory Bhagavad-Rudrachhadi. This inscription has been published in the *Journal of the Epigraphical Society of India*, Vol. IV pp. 62 ff.

The charter is important since this is the only charter of Budhagupta from Central India. Besides it also reveals the existence of a new line of kings who were subordinate to the Gupta monarch.

**TRAIKŪṬAKAS.**—No. A 16, written in Sanskrit language and Western variety of Southern characters on a set of two copper plates discovered at Matvan, Dapoli Taluk, Ratnagiri District, Maharashtra and now kept in the Deccan College Post-graduate and Research Institute, Pune, belongs to the reign of the Traikūṭaka king *Mahārāja* Madhyamasēna. Dated in the year 256, very probably of the Kalachuri era, Kārttika ba. 14 (504 A.D.), and issued from Aniruddhapura, this charter records the grant by the king of the village Maṇḍikalañi situated in Tālikaṭāhāra-vishaya to the brāhmaṇa Śivasvāmin belonging to Kaundinya-gōtra and Taittirīya-śākhā, for the maintenance of *bali*, *charu*, *vaiśvadēva* and *agnihōtra* rites, for his own merit as well as that of his parents. Besides, one sixth of the village granted was to be given to Mātṛisvāmin who was probably the donee's brother's son (*bhrātṛivya*). The *dūtaka* was Śārdūla. The charter was engraved by *Mahābalādhikṛita Mahāsāndhivigrahika* Karkka (Published in *Bhāratiya Itihāsa Aṇi Saṁskṛiti*, January 1972, pp. 5 ff.).

The charter is important in as much as it reveals the existence of a hitherto unknown Traikūṭaka king for the first time.

No. A 17, engraved in Sanskrit language and Western variety of Southern characters on a set of two copper plates discovered along with the above mentioned set in the same place and now preserved in the same institute, belongs to the reign of Vikramasēna of the same dynasty. It is dated in the year 284, very likely of the Kalachuri era, Chaitra ba. 2 (532 A.D.). Issued from Aniruddhapura, this charter records the royal grant of the village Pañchāmālaka situated in Mahākaṭāhāra-gharataṭikā to the same donee figuring in the aforementioned grant for the maintenance of *bali*, *charu*, *vaiśvadēva* and *agnihōtra* rites, for the merit of Narēndra, Nārāyaṇa and the king himself as well as that of his parents. The *dūtaka* was Aniruddha. The charter was written by *Sāndhivigrahika* Svāmika (Published in *ibid.*, October 1972, pp. 5 ff.).

The charter is important in more than one respect. Besides revealing the existence, of a hitherto unknown Traikūṭaka king, this charter endows the dynasty with a new name viz. Kaṭachuris.

**PĀṆDUVAMŚIS.**—No. A 9, written in Sanskrit language and box headed characters of about the 7th century A.D., on a set of three copper plates, was discovered in a tank at Malhār, Bilaspur Tahsil, Bilaspur District, Madhya Pradesh. The charter is undated and it belongs to the reign of Mahāśivagupta, the son of Harshadēva of the lunar race. It records the grant of the village Śushkasirillikā situated in the sub-division (*bhōga*) of Ōṇi in favour of god Kapālēśvara at the request (*viññapti*) of Śivanandin who was stationed (*pratishṭhita*) at Kōsalā-nagara for repairs and maintenance of the temple of Kapālēśvara mentioned above and for offerings (*bali*) and oblations (*charu*) to the god (i.e. Kapālēśvara). This has been published in *Prāchya Pratibhā*, Vol. V, pp. 48 ff. and plate.

It may be noted in this connection that the same Ōṇi-bhōga figures in the Lōdhiā plates of the same king (*Ep. Ind.*, Vol. XXVI, pp. 319 ff.) wherein the grant village Vaidyapadraka was situated. This charter however, does not add any new historical information regarding this king.

**ŚARABHAPURĪYAS.**—No. A 12, written in Sanskrit language and box-headed characters of about the 6th century A.D. on a set of three copper plates found in Raipur, Raipur Tahsil, Raipur District, Madhya Pradesh, belongs to the reign of Mahāsudēvarāja. The charter is issued from Śrīpura and is dated in the king's third regnal year, Kārttika 30. It records the royal grant of the village Khalapadraka situated in Ḍakarī-bhōga to Mādhava-chaturvēdasvāmin belonging to Kāśyapa-gōtra and Vājasanēya-śākhā for the king's own merit as well as that of his parents. The present charter shows that even in the third year of his reign, Śrīpura was the secondary capital or residence of Sudēva (*contra. The classical Age*, pp. 219-220). At the end of the record, *Mahāsāmanta sarvādhikārādhikṛita* Indrabalarāja is mentioned. He is no doubt identical with his namesake figuring as the *dūtaka* in the Kāvatal plates of the same king dated in his seventh regnal year (*Ep. Ind.*, Vol. XXXI, pp. 314 ff.). This has been published in the *Journal of the Epigraphical Society of India*, Vol. V, pp. 93 ff. and plate.

**KALACHURIS OF RATANPUR.**—No. A 13, written in Sanskrit language and Nāgarī characters on a set of two copper plates originally discovered in a field at Paśid near Batapura, Baloda Bazar Tahsil, Raipur District, Madhya Pradesh and now kept in the M. G. M. Museum, Raipur, is dated in the year 893, evidently of the Kalachuri era. Kārttika śu. 8, Thursday corresponding to 1141 A. D., October 16, and belongs to the reign of Prithvī-dēva II. After giving the usual genealogy, the charter records the royal grant of the village Dugara situated in Sāmantapaṭṭi to the brāhmaṇa Parāśara, the son of Mahādhana and the grandson of Gaṅgādhara belonging to Bhāradvāja-gōtra. The charter was written by Vara, the son of Kirtti, the lord of Jamḍēra-grāma. Published in *Prāchya Pratibhā*, Vol. V, pp. 117 ff. and plate.

No. A 14, written in corrupt Sanskrit language and Nāgarī characters on a set of two copper plates discovered along with the aforementioned plate in the same Museum, is dated in the year 934 (most probably of the Kalachuri era=1182 A.D.) belongs to the reign of Ratnadēva III. The copper-plate inscription records the royal grant of the village Vanikā to the brāhmaṇa Śaṅkara, the son of Parāśara and the grandson of Mahādhana belonging to Bhāradvāja-kula and the three *pravaras* Bārhaspatya, Āṅgīrasa and Bhāradvāja. The charter was written by Dharmarāja, the son of Vatsarāja of the Vatsarāja family and the owner of Jamḍēra-grāma. This has been published in *ibid.*, pp. 105 ff. and plate. The primary importance of this copper plate inscription lies in the fact that this is the only charter of this king so far known. It is also to be noted that the donees in both the charters belong to one and the same family. While Pārāśara is the donee in the charter of Pṛithivīdēva, it is his son Śaṅkara who is the donee in the charter of Ratnadēva III. Needless to say, this accounts for the find of these two charters in one and the same place.

**KALACHURIS OF TRIPURĪ.**—No. A 15, engraved in Sanskrit language and Nāgarī characters on a set of two copper plates originally found in the village Sakarjima, P.S. Semaria, Sirmour Tahsil, Rewa District, Madhya Pradesh, and now preserved in the office of the Collector, Rewa District, is dated in the year 807, evidently of the Kalachuri era, regnal year 4, Āśvina śu. 15, lunar eclipse corresponding probably to 1055 A.D., October 9, and belongs to the reign of the Kalachuri king Karṇadēva. It records the royal grant of the village Vyāsaṇḍa situated in Ghōḍavāhi-pattala to a number of brāhmaṇas, for his own merit as well as that of his parents on the occasion of a lunar eclipse when the king had taken a bath at a place called Rājavāsini-sthāna. The importance of this charter lies in the fact that this is the earliest known charter of this king wherein he claims suzerainty over Trikalīṅga. The regnal year mentioned here refers actually to the king's second coronation since Karṇa is said to have crowned himself a second time in the expired Kalachuri year 504 (*CII.*, Vol. IV, part I, p. 280).

No. A 11, engraved in Sanskrit language and Nāgarī characters on a single copper plate forming originally part of a set of two plates of which the first plate is now lost and originally found at Jhulpur, Mandla Tahsil, Mandla District, Madhya Pradesh and now kept in the District Archaeological Museum at Maṇḍla, belongs to the reign of Vijayasīmhadēva. Dated in the year 949, very likely of the Kalachuri era, Mārgaśīrsha ba. 6, Sunday corresponding to 1197 A.D. November 2, this charter records the royal grant of the village Māṭima situated in Jaūli-pattala to the brāhmaṇa Vidyādharaśarmaṇ, the son of Janārddanaśarmaṇ, the grandson of Pāhalaśarmaṇ, and the great-grandson of *paṇḍita* Bhuvanaśarmaṇ belonging to Bhārgava-gōtra and the five *pravaras* Bhārgava, Chyavana, Āpnavāna, Aurdhva and Jāmadagnī and Vājasaneyā-śākhā on the occasion of the *jātakarma* of *Mahākumāra* Trailōkya-malla for the king's own merit as well as that of his parents. The royal grant was made while the king was camping at Enauli. The importance of this charter lies in the fact that it discloses for the first time the name of *Mahākumāra* Trailōkyamalla who is evidently the son of Vijayasīmha.



**BHAÑJAS.**—No. A 18, engraved in corrupt Sanskrit language and Nāgarī characters of about the 10th-11th centuries A.D., on a set of three copper plates originally discovered at Phulbāni, Phulbani Tahsil, Phulbani District, Orissa and now kept in the Orissa State Museum, Bhuvanēśvar, belongs to the reign of the Bhañja king Raṇabhañjadēva. Dated in the 28th regnal year of the king and issued from Dhṛitipura, this charter records the grant of the village Vāḍhamaśarā, situated in Tulēsiṅga-vishaya in Khiñjali-maṇḍala and on the banks of the Mahānadi, to *Bhaṭṭaputra* Trīvikramanandī, the son of Kallunandī and grandson of Vā. nandī belonging to Krishṇātrēya-gōtra and the three *pravaras*, Ātreya, Ārchanānasa and Syāvāśva. The charter was written by the goldsmith (*suvarṇakāra*) Śivanāga, the son of Pāṇḍī. This charter does not add any new historical information regarding this king. Tulēsiṅga-vishaya figures in another charter of the same king dated in his 9th regnal year (*Journal of the Epigraphical Society of India*, Vol. IV, pp. 115 ff.).

**PALLAVAS.**—A copper-plate charter (No. A 20) of Pallava Aparājita found from Vēlañjēri near Tiruttani in Chingleput District is dated in his 9th regnal year (the 219th day) and it is an important inscription from the point of view of Pallava history. It records the royal grant of the tax-free *dēvadāna-brahmadēya* by adding the village Pūdūr with Mēliruñjēru and the assignment of one thousand *kāḍi* of paddy measured by the *sabhaiyār* as *pañchavāram* to the temple of god Subrahmaṇya (Shanmukha) on the hillock at Tiruttaniyal, at the instance of Vāmanayya. Brahmādhiraḥja is stated to have executed the grant. The temple was, probably, required to be maintained from out of this annual income. The composer was Podiṇi Mahādēva-bhaṭṭar and the *praśasti* was written by Vijayaṇṇaṇ.

The charter under review reveals for the first time that the king whose position in the genealogy was not known, was the son of Kampavarman and his queen Vijayā of the Gaṅga family. Kampavarman is stated to have wrested the kingdom from Nṛipatuṅga, after defeating the latter in battle, thus suggesting that a dispute about succession arose, probably after the death of Nandivarman III, between these two brothers. It appears that Kampavarman was successful in carving out a territory for himself in the northern part of the Pallava country where his records are mostly found (cf. *S.I.I.*, Vol. XII, No. 101 and *Ep. Ind.*, Vol. XXIII, p. 145). Aparājita is said to have defeated in his youth a Bāṇa king, routed the grandson of a Pāṇḍya at Kārāṇai and conquered the Chōla king at Chirṅgārrūr. It is difficult to identify these adversaries of the Pallava king since their names are not mentioned in the grant.

Though the places cannot be identified with certainty, yet it may be suggested that these places of battle might be located in the route of his march to the great eventful and decisive struggle that took place at Śrīpurambiyam in Trichy District.

Since this major event of Śrīpurambiyam in the reign period of Aparājita is not referred to in our record, it is not unlikely that the grant should have been issued prior to the date of the above mentioned event i.e., 878 A.D., and in which case the ninth year of Aparājita may be placed in c. 877 A.D.

**CHŌLA.**—A set of five plates (No. A 21) discovered from Vēlañjēri in Tiruttani Taluk of Chingleput District is dated in the 25th regnal year (931-32 A.D.) of Parāntaka I. The Sanskrit preamble informs that Āditya, the king's father was the son of Oṅṅiyūra who was the son of Kōch-Chemkaṇṇān whose name recalls to us the famous king of the same name assigned to the period of the Sangam Classics. It also refers to the performance of *tulābhāra* ceremony by the king at Śrīraṅgam and to the gold offered to that temple. It records the assignment of 3000 *kāḍi* of paddy and nine *kaḷaṇṇu* of gold to the temple of god Subrahmaṇya on the hill at Tiruttaniyal by adding some more villages on their own as it was done in the time of Aparājita described above. This charter seems to contain the earliest reference to the performance of *tulābhāra* ceremony at Śrīraṅgam.

### INSCRIPTIONS ON STONE AND OTHER MATERIALS

**MAURYAS.**—No. B 110, written on two boulders, belonging to the rock named Chandrappa-guḍḍa, south of the village Niṭṭūr, Sīruguppa Taluk, Bellary District, Karnataka State is in Prakrit language and Brāhmī characters of about the third century B.C. and belongs to the reign of Aśōka.

This is a Minor Rock edict of Aśōka closely following the version at Eṇṇaguḍi except for a few minor changes. In this edict we come across the name of the emperor twice, expressed in both the cases as '*Rājā Asoko*'. The name Aśōka is already known to us from the minor rock edicts at Maski and Gujjarra. The expressions *Dēvā[na]m piyō hēva[m] āha* and *Rājā Asoko āhā* occur in the edict at Niṭṭūr. At Brahmagiri and Eṇṇaguḍi, a passage giving his title *Devānam piya* alone and not his name is found. Since the inscriptions on the first and second boulders contain the details of Aśōka's exertions for the practice of *dharma* and the details of such *dharma* respectively, both the inscriptions may be considered as constituting one full record.

Another Minor Rock edict at Uḍegolam (No. B 119) at a distance of 3 kms. to the south of the inscription (No. B 110 discussed above) on the rocky out-crop of granite, locally called *Eṇṇa-maṭṭi*, (red-hillock), in similar language and characters, mentions the king's name *Rājā Asoko*, which is followed by *Devānam piyē*. Its purport is almost similar to the edict of Aśōka found at Niṭṭūr. It records the number of days spent by Aśōka as an *upāsaka* and in his exertions in respect of the practice and propagation of *dharma*.

**NĀGAS.**—No. B 159, written in Sanskrit language and Siddhamātrikā characters of about the 5th century A.D., on a stone slab, this fragmentary inscription was originally discovered during excavations at Besnagar, Vidisha Tahsil, Vidisha District, Madhya Pradesh and is now deposited in the office of the Central Circle, Archaeological Survey of India, Bhopal. Dated in the year 5, this inscription mentions Vijayanāga, his son *Mahārāja* (name lost) and a few more descendants. Besides, it also contains references to the members of a Pratihāra family of whom the names of Bhūtimitra and Drōṇamitra are preserved. Towards the end, the blessings of Śarva (i.e. Śiva) are invoked.

The inscription is important as it reveals the existence of a Nāga ruling family and of a feudatory Pratihāra family in the Vidisha region in the 5th century A.D.

**RĀTHŌḌAS OF IDAR**—Nos. B 64 and 65 respectively from Sābalwāḍa and Sābli, Idar Taluk, Sabarkantha District, Gujarat, in Sanskrit and Gujarāti languages and Nāgarī script, belong to the king Bhāramalla, son of Bhīma of the Rāthōḍa family of Idar. No. B 65, dated in Vikrama 1599, Māgha śu. 5, Wednesday corresponding to 1543 A.D., January 10, records the construction of a tank for public utility by Bāi Kūari, sister of Jivani, the queen.

**RĀTHŌḌA.** — No. B 53, from Baḍōla, Idar Taluk, Sabarkantha District, Gujarat, belongs to the reign of the hitherto unknown king Kalyāṇamalla of the Rāthōḍa family. It is dated in Vikrama 1682, Phālguna ba. [ 2 ] (= 1625 A. D.). It is in Sanskrit language and Nāgarī characters and records the construction of the entrance to a well by Rāṇā Sāṃgā, who hailed from the Vāghēla stock and was the maternal uncle of the ruler.

**NOḶAMBAS.**—No. B 245 from Chellampatti, Harur Taluk, Dharmapuri District, Tamil Nadu is a hero-stone inscription engraved in Tamil language and characters. The record belong to the reign of Aiyappadēva and is dated Śaka 822, Sun in Makara, corresponding to 900 A. D. It mentions that Pirudipati (Prithvipati), son of Gaṅga Rāchamaṇ (Rāchamalla), and Śivamāraippan, son of Nuḷambaṇ attacked Mā[lai]kuṇṇu, in the course of which Kūḍal Māṇikkaṇ, a servant of Māvali-Vāṇarāyar of Tagaḍūr (the present Dharmapuri) fought for the sake of Śivamāraiyyaṇ and lost his life (*contra. Dharmapuri Kalveṭṭugal*, Vol. I, pp. 49-50.). A damaged hero-stone inscription in Tamil characters of the 9th century from Gōvindhāpuram in North Arcot District refers to Śivamāraṇ, son of Nuḷambaṇ who may be identical with his namesake of the Chellampatti record. Gaṅga Rāchamaṇ of our record is probably the same as his namesake referred to as a ruler by another inscription from the same place (No. B 224 above) dated Śaka 820 (A.D. 989). The latter record refers to the rule of Mālaikuṇṇu by Kūḍal Māṇikkaṇ, a servant of Māvali-Vāṇarāyar of Tagaḍūr and records the death of Chūḷi Puḷiyaṇ after killing a tiger. It is known hitherto that Rāchamalla II of the Gaṅga family was ruling between A.D. 870 and 919 (P.B. Desai: *A History of Karnataka*, p. 83; *Ep. Carn.*, Vol. III (Revised), Introduction, pp. 102-03; *Ibid.*, Vol. V (Revised), Introduction, p. LXXXV). Since our record falls within the reigning period of this Gaṅga chief, Rāchamaṇ of our record may be identified with Rāchamalla II. If this is accepted, the present inscription would provide the first evidence of the fact that Rāchamalla had a son by name Pirudipati (Prithvipati). The identify of Śivamāraiyyaṇ and his father Nuḷambaṇ, however, is not certain. Aiyappadēva referred to by the present inscription is evidently Noḷamba Aiyappa for whom the earliest known date so far was Śaka 841 (A.D. 919) (*Ep. Carn.*, Vol XII, Si. 39). Our inscription thus provides the earliest date for him.

No. B 86, in Sanskrit verse and prose and Kannaḍa characters, is found engraved on a circular pillar of the *maṇḍapa*, used presently as *grāma-chāvaḍi*, at the entrance of the village Balkunde, Siruguppa Taluk, Bellary District and

is dated in Śaka 930, Kīlaka (1008 A.D.) It refers to the construction of a *basadi* and the installation of a Jaina image made in stone at Ballakunda-tirtha by Śrīdharārya, son of Māchīnāryya of Kauśika-gōtra and a *niyōgi* of Noḷambādhirāja and records a grant of 5 *nivarttanās* of black land entrusted to some merchants of Ballakunda-nagara (names specified) to provide for the worship of the above deity on the day of *Uttarāyaṇasaṅkrānti*. (cf. *Inss. of the Madras Presidency*, Vol. I p. 31, No. 470). The present record does not mention any overlord, though the Chālukyas of Kalyāṇa are known to have had their sway over this area. As Noḷambādhirāja of the record under discussion bears the epithets *Ghaṭeyaṅkakāra* and *Chitraveḍemga*, he can be identified with Irīva-Noḷambādhirāja Ghaṭeyaṅkakāra who was a feudatory of Chālukya Tribhuvanamalla (Vikramāditya VI) and whose sister he had married. He is known from this record to be governing Noḷambavāḍi-32,000, Kōgaḷi-500, Ballakunde-300 etc., (*Ep. Ind.*, Vol. XVI, pp. 27 ff; *S.I.I.*, Vol. IX, pt. I, Nos. 41 and 79). It is evident that Ballakunda-nagara of the present record is the same as Balkunde in Siruguppa Taluk in Bellary District.

WESTERN GAṅGAS.—Nos. B 140 and 244, copied respectively from Huṇasīkōṭe in Kolar District, Karnataka and from Chellampatti in Dharmapuri District, Tamil Nadu, belong to the reign of Rāchamalla. The former in Kannaḍa language and characters of the 9th century is not dated. It records that Nijarāmarasa, the son of Noḷambadi-arasa, a feudatory of the Gaṅga king bestowed upon A[re]mūrān the title *Nijarāmagāmuṇḍa* and also granted perquisites such as big drum (*piri-paṇa*) and 6 *khaṇḍugas* of land made tax-free in recognition of his public service of reconstructing the tank at Do[mme]-ūr, which had breached. The practice of conferring such honours on public servants in the contemporaneous times is known to us from another instance where Irīva-Noḷamba Pallavāditya II bestowed upon Basavayya the title of *Pallavāditya Noḷambagāmuṇḍa* along with the royal insignia of a horse, umbrella, fly-whisks, *aḍḍaṇige* and throne (*A.R.Ep.* 1931-32, p. 48) (*S.I.I.* Vol. IX, pt. I, No. 41). It may be noted that it was the contemporary Noḷamba chief who honoured the respective persons in both the cases, though the nature of service and reward was not the same. The latter inscription No. B 244 (referred to above) in Tamil language and characters dated in Śaka 820 (898 A.D.) refers to him as Rāchama. It records the death of Chūḷi Puḷiyaṇ after killing a tiger while Kūḍal Māṇikkaṇ, a servant of Māvalivāṇarāyar of Tagaḍūr was ruling over Māḷaikunṇu.

CHĀLUKYA OF KALYĀṆA.—Among the six Kannaḍa inscriptions copied from Siruguppa Taluk, Bellary District, Karnataka, No. B 91, from Haṭcholli belonging to the reign of Sōmēśvara I, dated in Śaka 966, Tāraṇa (1044 A.D.) records the grant of land of *kariya-keymatṭar* to Trailōkyamallajīyar, by the king himself through his subordinate *maṇḍalika* Virayya. The record further states that the grant was made by the king when he was camping in his *dēhara* at *poṛaviḍu*, west of Kāsamāḷa *neleviḍu*. The mention of both the *poṛaviḍu* and *neleviḍu* in the record provides an interesting reference.

No. B 92, from the same place, belonging to the reign of Vikramāditya VI, and dated in the Chālukya Vikrama year 37 (current, 1112 A.D.) registers a grant of land measured by *Āḍityadēvara-kōḷu* to god Mūlasthānadēva of

Piriya-Bellahāra by his chief queen (*Paṭṭa-mahādēvi*). Lakshmādēvi and Maṭṭala-mahādēvi have been referred to as the chief queens of Vikramāditya VI (*Bombay Gazetteer*, Vol. I, Pt. II, p. 448 and *SII.*, Vol. XX, No. 61). It is not clear as to who was the *paṭṭamahādēvi* on the date of the inscription under reference.

No. B 111, Rārāvi from the same taluk and district, dated in the Chālukya Vikrama year 44, Plava (1119 A.D.), records the construction of the temples of Mūlasthānadēva and Karmmatēśvara, a *sabhā-maṇḍapa* and a tank and registers grants of land, house etc., for their maintenance jointly by the brothers Tippi-seṭṭi, Māri-seṭṭi and Sōvi-seṭṭi of Kampile and states that the grant was made as the *sarvva-namasyad-agrahāra* of Prince (*Kumāra*) Tailapadēva, evidently Taila III, who ruled later from 1149-63 A.D.

No. B 99, from Koñchigere also from the same taluk and district, belonging to the reign of Vikramāditya VI, dated in the Chālukya Vikrama year 45 (1120 A.D.), records the grant of 30 mattar of *krishṇa-bhūmi* and 30 *kisu-mattar*, in total 60 mattar, of land in Kauchamgege to Dēvarāśi-panḍita for the offerings and other services to god Svayambhu-Kalidēva by the Sinda chief *mahāmaṇḍalēśvara* Sōvidēva who is referred to as *Tailapadēvan-aṅkakāṇa* (i.e. of Taila III) (*contra. Inss. of Madras Presidency*, Vol. I, p. 319, No. 475).

No. B 100, also from the same place and dated in Bhūlōkamalla's regnal year 13 (1137 A.D.), refers to *mahāmaṇḍalēśvara* Rāchamallārāsa of Phaṇi-kula. No. B 101, from the same village, and belonging to Jagadēkamalla's 5th regnal year (1150 A.D.) gives the genealogy of the king commencing from Tribhuvanamalla, wherein it refers to Bhūlōkamalla (Sōmēśvara III) as *sarvajñachakravartī*. The record further refers to *mahāmaṇḍalēśvara* Rāchamalladēva of Simhakula and his *piriyarasi* Mākaladēvi.

No. B 121, from Bōdan, Aland Taluk, Gulburga District, Karnataka, dated in the fifth regnal year of Chālukya king Jagadēkamalla II (1142 A.D.), refers to Bammaṇayya-daṇḍanāyaka who held offices such as *mahāpradhāna*, *kannadabēri-sandhivigrahi*, *karituraga-sāhaṇi-verggaḍe*, *samastāntaḥpurādhyaḥksha*, *karaṇa*, *sēnāpati*, *pasāyita*, *haḍapavaḷa* and *maneverggaḍe* as administering Sarasvatipura, a town which was founded by Abhinava-Sarasvati Malayamatidēvi. The latter is known from an inscription from Chinna Tumbulam, Adoni Taluk, now in Kurnool District, Andhra Pradesh (*S.I.I.*, Vol. IX, pt. I, No. 175) as the queen of Vikramāditya VI (*piriyarasi* Tribhuvanamalla-*Paṭṭamahādēvi* Malayamatidēvi) and was extolled in a similar fashion as *mṛidu-madhura-vachana-rachane* and *chatura-kaḷāḷāpe* revealing her creative interests in art and literature.

No. B 133, from Maḍiyāla, from the same Taluk and District, dated in the third regnal year of Sōmēśvara IV (1184 A.D.), refers to Chāvaṇayya-daṇḍanāyaka with the titles *mahāpradhāna*, *rāyadaṇḍanātha*, *gaṇḍapeṇḍāra*, and *Chālukyarājyasamuddharaṇa* and records a gift of land belonging to the *sūḷegēri* in the village and a number of other benefits to the temple of Svayambhu Kōṭisaṅkaradēva at Maḍipāḷa by Chāvaṇayya-daṇḍanāyaka, Chāmdaladēvi (his

queen), Kumāra Padmarasa-daṇḍanāyaka and others. Chāvaṇayya-daṇḍanāyaka was also referred to in an inscription from Hoḍal (See No. B 129 above) as *bāhattara-niyōgādhipati* and as *hiriya-Chāvaṇayya-daṇḍanāyaka*. It may be noted here that the title *Chālukyarājya-samuddharaṇa* signifying a claim that he was responsible for the restoration of the Chālukya kingdom, as was already known, was also borne by *mahāpradhāna-sēnādhipati-kumāra* Bammidēvarasa who bears in addition, the title *Kaṭachuryyarājya-nirmūlanaḥ*. (See *S.I.I.* Vol. XX, No. 127).

Nos. B 129 and 130, engraved on a single slab fixed into the wall of the *nandi-maṇḍapa* in the Rāmaliṅgēśvara temple at Hoḍal, from the same taluk and district, belonging to the reign of Tribhuvanamalla Sōmēśvara IV and dated 1186 A.D., record gifts to god Prasanna-Rāmēśvara at Hoḍala made by the chiefs of the Goṃka contury and officers (names specified).

Nos. B 170 and 172, from Nāraṅgavāḍī, Omerga Taluk, Osmanabad District, Maharashtra State, dated in the fourth regnal year of the Chālukya king Bhūlōkamalla (Sōmēśvara III) (1129 A.D.) and the second regnal year of the Chālukya king Jagadēkamalla II (1139 A.D.) record gifts of land and money to god Bhōgēśvaradēva by a chief *mahāsāmanta* Bēcharasa on the orders of his overlord *mahāmaṇḍalēśvara* Māṅgarasa of Moramba. While describing the family of *mahāsāmanta* Bēcharasa who was stated to have belonged to the lunar race (*Indu-kuḷ-āvatamsa*) the inscriptions names his father as Nāmarasa, mother as Chandiyabbarasi, queen as Māchiyabbarasi and two sons as Mallidēva and Nīmarasa.

KĀKATĪYA.—No. B 37, in Sanskrit language and Telugu characters, is found engraved on a pillar lying in a field at Chīṭyālapāḍu, Warangal District, Andhra Pradesh. Dated in Śaka 1135, expressed by chronogram *śara-lōka-imdu-bhū*, Śrīmukha, Madhu (Chaitra). śu. 8, Sunday corresponding to 1213 A.D., it refers to the Rēcherla chiefs upto Kāṭaya (II) who is stated to have been honoured by his overlord Kākatīya Gaṇapati with a *siṃhāsana*, the title *maṇḍalika* and two *chāmaras* in appreciation of his valour. Further, it records that Kāṭaya-sēnānī constructed a temple along with a *prākāra*, consecrated the image of Rudrēśvara therein and made some gifts for conducting the services in the temple (Published in *Inss. of A.P. Warangal District*, No. 52).

The Palampet inscription of King Gaṇapati dated in the same year (as in No. B 37 above) also records that this general Rēcherla Rudra constructed a temple and consecrated the deity Rudrēśvara therein and made endowments to the same temple (Ibid., No. 50). This general is stated to be the son of Kāṭaya-sēnānī. It is not impossible that this Kāṭaya-sēnānī is identical with his namesake referred to in the present record.

No. B 38, in Telugu language and characters of the 13th century, is engraved on a pillar lying in the ruined Śiva temple in Ghanāpūr, Warangal District, Andhra Pradesh. It is dated in the cyclic year Jaya, Vaiśākha śu. 13, Thursday and refers itself to the reign of Gaṇapatidēva-mahārāja. The cyclic



year Jaya falls in Śaka 1156 in the reign period of Kākatiya Gaṇapati and the details of the date correspond to 1234 A. D., April 13. The inscription records the installation of the deity Gaṇapatiśvara, probably named after the Kākatiya king by *pasāyita* Gaṇapati-raḍi, at Pasāyita-Gaṇapapura, who is also stated to have made a grant of 10 *maṇḍuṇu* of land for the food offerings to the deity. It is obvious that the village Pasāyita-Gaṇapapura, which is identical with the findspot of the epigraph, is named after *Pasāyita* Gaṇapati-raḍi.

N. B 39, in Telugu language and characters, is engraved on a pillar planted outside the village Machchāpuram, Warangal District, Andhra Pradesh. Dated in Śaka 1139 Iśvara (1217-18 A.D.), it refers itself to the reign of Kākatiya Gaṇapati. It records that while Rēcheḷa Kāṭaya was administering Maṇḍaḍi a certain Veṇṇapa-raḍi of Kāmtamadhuka family constructed many temples and tanks and that he made grants to the villages such as Veṇṇapalli (probably named after himself), Ta[mā]tambāḍu, Kuḍuvurm and also land to different deities like Lōkēśvara, Prōlēśvara, Ekkēśvara etc., for maintaining various services in the temple. The genealogy of Veṇṇapa-raḍi is given elaborately. It may be observed that No. B 37 referred to above also mentions one Rēcheḷa Kāṭaya (II) who can be identified with his namesake referred to in the present inscription. A certain Maṇchirāju-kavi, described as *Bālasarasvatī* is mentioned probably as the writer of the record. (Published in *ibid.*, No. 54).

CHŌḶA.—No. B 274 is engraved on a rocky surface near the steps leading to the lower temple from Tirumalai, Polur Taluk, North Arcot District. It is in Tamil language and characters of about the 10th century and dated in the 6th year in the reign of Madiraikoṇḍa Rājakēsari. It records the gift of 95 sheep for perpetual lamp to the deity in the temple at Vaigavūrt-Tirumalai in Paṅḡala-nāḍu by Ēkaviraṇḍa Daṇmaśaṅgādiyar *alias* Malaiyamahidēviyar, the daughter of Nāḍālvār- Ilaṅgōṇḍigaḷ and the wife of Nāṭṭaṇ Śiddavaḍattaḍigaḷ of Malāḍu belonging to the Bhārgava-gōtra.

The personalities mentioned in this inscription are referred to in the inscription (S.J.I., Vol. XIII, Nos. 41, 242 and 244) of a Rājakēsarivarman who is, however, not described as *Madiraikoṇḍa*. The king is identified with Sundarachōḷa Parāntaka II, who had also the alternate title of Sundarachōḷa, son of Ariṇjaya (K. A. N. Sastri: *The Cōlas*, Second Edition, 1955, pp. 144-45).

Inscription No. B 275 on the same rock leading to the Chandraprabhasvāmi temple at the same place is dated in his 10th regnal year (994-95 A. D.) of *Śālai-kalamarutta* Kō-Rājarājakēsarivarman (i.e., Rājarāja I) and records the gift of 90 sheep to the deity in the temple at Vaigavūrt-Tirumalai in Mugal-nāḍu in Palguṇṇak-kōṭṭam for maintaining 3 big standing lamps, by Kanaganandiy-āchāryyar *alias* Tirumalaiy-āchāryyar, the disciple of Nāthadēvar.

The record (No. B 276) of Rājendrachōḷa, also from the same place, begins with the *praśasti* 'Iraṭṭapāḍi Eḷarai-ilakkamum', etc. It is dated in his 10th regnal year (1061 A. D.) and seems to record the assignment, made by

the body called *Chittiramēlip-peru[kkālār]* as agreed to by the *nāḍu*, of the shares of the produce of *piṣāṇak-kaḍamai* from both the crops from the lands under *dēvadāṇam* and *paḷlichchandam* in the village. Though the composition of the body called *perukkālār* is not clear; it is interesting to note that the consent of the *nāḍu* was obtained regarding the assignment of the produce. This inscription seems to afford an early reference to the important organisation called *Chittiramēli*. The relationship of *nāḍu* with *Chittiramēli*, which was also called *periya-nāḍu*, is defined in an inscription from Vellore (*S. I. I.*, Vol. V, No. 496. See also *Sri Mallampalli Somasekhara Sarma Commemoration Volume, JAHRS.*, Vol. XXXV, pp. 171-72).

**PĀNDYA.**—No. B 255 is engraved on a stone from Chinna Gollappaṭṭi, Sattur Taluk, Ramanathapuram District, Tamil Nadu, now preserved in the Tirumalai Nāyakkar Mahal Museum at Madurai. It is in Tamil language and Vaṭṭeḷuttu characters of about the 9th century and dated in the 8th year in the reign of Śaḍaiya-Māṇ. It states that the sluices constructed by Tiru Neḍumāṇ were damaged and they were repaired by Iruppaikkūḍi-Kiḷavan Eṭṭi Śāṭṭaṇ. The sluice at Peruṅguḷam called Vēppamaḍai is stated to have been reconstructed in stone while the other sluices called Poṇṇāṇ Pūṅguri, in the same place and Śennirmaḍai at Puḍukkuḷam were constructed in brick as *uttirappaḍai*. The inscription ends with a verse exhorting the people to follow certain morals. The reconstruction of the sluices mentioned in this record except the one at Puḍukkuḷam by Eṭṭi Śāṭṭaṇ is referred to in an inscription from Erukkaṅguḍi near by in the 18th regnal year of the same Śaḍaiya-Māṇ who has been identified with Śrīmāṇa-Śrīvallabha (*S. I. I.*, Vol. XIV, No. 44, lines 21-23). The present record seems to confirm the identity of Vēppamaḍai with Chinna Gollappaṭṭi, the findspot as indicated by the latter record which is also later in point of time. It may be noted that the title Neḍumāṇ mentioned in the present record occurs also in the Erukkaṅguḍi inscription.

No. B 257, engraved on a stone from Poygaikhāḍu, Sivagangai Taluk, Ramanathapuram District, Tamil Nadu, now preserved in the Tirumalai Nāyakkar Mahal Museum at Madurai, belongs to the reign of Kulaśekhara. It purports to be a communication (*ōlai*) from [Kalavaḷi]-nāḍāḷvār to the executives of the temple of the deity Tiruvagattiśvaram-Uḍaiya-nāyanār at Poyyil regarding the gift of land in the same village, made tax-free, by the *naṭṭar*, to provide for daily offerings to the deity, with effect from the second (solar) day of Kaṇkaṭaka in the regnal year 9+3 i.e., 12. The designation of the office is *Kalavaḷi-nāḍāḷvār*. The manner of dating the regnal year as 9+3 and the palaeography of the inscription seem to indicate that the king Kulaśekhara of the record may be identified with Śaḍaiyavarman Kulaśekhara whose inscriptions are dated similarly and in which Kalavaḷi-nāḍāḷvār described as the brother-in-law of the king figures (*S.I.I.*, Vol. V, No. 293), even though the well known *meykkīrtti* of that king *Pūtala-maḍandai* is absent in the present record. As he is known to have ascended the throne in 1162 A.D., the transaction recorded in the present inscription may be said to have taken effect from the months of June-July in 1173 A.D.

No. B 292, from Ulagēśvara temple at Māṭṭayampaṭṭi (Daśavilakku) Omalur Taluk, Salem District, is in Tamil language and characters of the 14th century. It records the creation of *maḍaiviḷāgam* to the deity Ulagēśvaram-uḍaiya-Tambirāṇār and the specified shares of income to other deities Cheṇṇa-



rāyaṇ, Bhadrakālī and Kaṇṇandai-Vināyakaṇ by the members of Vellālaṇ Kaṇṇandaigaḷ including Uḍaiyakkaviṇḍar of Diśaiviḷakku in Pūvāṇiya-nāḍu. Kaṇṇandai-Vināyakaṇ, one of the deities mentioned herein is, obviously, named after the sub-group of the Vellāla community, the members of which figure in the record as donors.

It is known that during the 14th century Śaḍaiyavarmaṇ Sundarapāṇḍya II (Acc. 1277 A.D.) and III (Acc. 1303 A.D.) were in power (*Indian Ephemeris*, Vol. I, Pt. II, pp. 101 and 107). The highest known regnal year for the latter is 16, whereas it is 24 for the former (*A.R.Ep.*, 1954-55, No. B 376). Inscriptions belonging to the reign of the latter have been found in Coimbatore District. Taking into consideration the regnal year (i.e., 26) and provenance of the present inscription, Śaḍaiyavarmaṇ Sundarapāṇḍya may be identified with the earlier Sundara-Pāṇḍya in which case our record will furnish the highest regnal year for him.

VIJAYANAGARA.—Nos. B 278-79 from Agaram, Vellore Taluk, North Arcot District are engraved on the walls of Gajendra-Varadarājaperumāl temple. Of these No. B 278 belongs to the reign of Mallikārjuna. It is dated in Śaka 1391 (1470 A.D.) The inscription records the voluntary sale of thirteen Kaikkōḷars of Ālmaiūr in Karaivaḷi Aimpuḷu-nāḍu of Paluvūr-kottam in Jayaṅḡṇḍaśōḷa-maṇḍalam of which six were male and seven were female, members, as a group of bonded labourers (*kottu-aḍimai*) to the temple of the deity Āṇaikāṭṭa Appaṇ now known as Gajendra-Varadarāja-perumaḷ for 2380 *vāṣipadā-naṇṇaṇam* received from the treasury of *Samaya-kumārār* Vaṇṇiya Timma-nāyakkar, the *śrīkāryam* of the temple. The six male labourers were required to perform services such as lifting the deities in procession, acting as bodyguards and such other menial services due from their community. The seven females were required to dance, sing and to perform other services. A similar sale of four other individuals for only 200 *naṇṇaṇam* during the reign of Rājāsēkhara, is recorded in another inscription from the same place No. B 279, dated Śaka 1393 (1471 A.D.) wherein the same *śrīkāryam* is stated to have purchased the labourers. Vaṇṇiya Timma Nāyakkar who figures in both the records cited above is also credited in another inscription (No. B 281) as having gifted several villages, as *sarvamānya-iṇṇaiyili* for the *mahāpūjā* of the deity and also as the author of the renovation of *garbhagṛīha*, *ardha-maṇḍapa*, *mahā-maṇḍapa*, *tirumadil*, etc., and creation of the *maḍaiviḷāgam* for its maintenance. Voluntary sale of persons which was in vogue during the time of the Chōḷas (*A.R. Ep.*, 1925, pt. II, para 18) continued even in the later centuries (cf. *ibid.*, 1910, pt. II, para 53). The inscriptions from Agaram provide some interesting information in respect of the sale of such bonded labourers.

No. B 89, from Guṇḍiganūru, Siruguppa Taluk, Bellary District, belonging to the reign of Sadāśiva and dated Śaka 1426, Śōbhakṛit (1543 A.D.) refers to the fact that the village Guṇḍeganūru which was granted by Pratāpa Dēvārāya for the purpose of *amṛitapaḍi* of the deity Virupāksha, to Lakshmī-kānta-dikshita had been reverted to the royal treasury after the extinction of the family of the *dikshita* and was once again granted by the ruling king Sadāśivarāya at the request of Rāmarājayya for the same purpose as that of the original grant, for the merit of his father Achyutarāya.

**MISCELLANEOUS.**—No. B 41, engraved on a limestone pillar found in the monastery area at the stūpa-site near the caves at Guṇṭupalle. Chintalapudi taluk, West Godavari District, Andhra Pradesh, is in Prakrit language and Brāhmī characters of about the 1st—2nd centuries A.D. The record states that the pillar on which it is engraved is a pillar of fame (*śaśa-khaṁbha*) which was a pious gift of Budhā, a lay-worshipper (*upāsikā*) and the wife of the householder Haṁgha of Sa[ku]lle (?) and that it was installed in the *mahā-śilā-maṇḍapa* of Inaṁmi (*Inaṁmi mahāsela-maṇḍapa*) of Mahānāgapavata (Mahānāgaparvatā) by the Āryasaṁgha. It is rather difficult to say if the expression *Inaṁmi* indicates the name of a place. The name Mahānāgapavata is met with in two other Brāhmī records of the same period found at this place (See *A.R. Ep.*, 1974-75, Nos. B 8 and No. B 42). Even to-day the hill is known by the name Nāgaparvata. Again, Sa[ku]lle is probably the name of a place from where the householder Haṁgha hailed.

No. 42, engraved on another pillar found in the same area (as No. B 41 above), is also written in Prakrit language and Brāhmī characters of about the same period. It records that the pillar (*thabha*) in the stone *maṇḍapa* (*sela-maṇḍapa* i. e., *Śilā-maṇḍapa*), on which the inscription is engraved on the hill called Mahānāga pavata, was donated along with a cave (*sa-ghara*) by Naṭaga, son of the householder Utaraba Gagana, the son of Chetapaika and the lady Duhusā. The name *Naṭaga* is a variant expression of *Naṭaka* found mentioned in an inscription of Hāritiputra Viṇhukaḍa Chutukulānanda Sātakaṁṇi from Banavasi (*Lüders' List*, No. 1186; *Ep. Ind.*, Vol. I, p. 96). It is difficult to say if the two names are identical, since the name *Naṭaga* mentioned in our inscription is earlier in point of time.

No. B 31, written in Prakrit language and Brāhmī characters of about the 2nd century A.D. on the lower portion of *pūrṇa-kumbha* exhibited in the Museum at Amarāvati, Mangalagiri Taluk, Guntur District, Andhra Pradesh, records that the great *Chaitya* of Dhañakaṭa (*Dhānyakaṭaka*) is the gift made on the occasion of Dakṣiṇāyana, by a person (name lost) accompanied by his brother and sister (cf. *JAIH.*, Vol. IV, p. 10, No. 66).

No. B 36, in Prakrit language and Brāhmī script of about the 3rd century A.D., is found engraved on a sculptured slab, representing Buddhist *stūpa*, on a mound near the Nāgārjunasāgar canal in Dūpāḍu, Vinukonda Taluk, Prakasam District, Andhra Pradesh. The inscription reads: *Samaṇikāyā sabhayāya i. yāni yaya. dēyadha*...and seems to refer to a grant made by a *śramaṇika* together with his wife.

No. B 56, from Dāvaḍ, Idar Taluk, Sabarkantha District, Gujarat, in Sanskrit language and Nāgarī script, is dated in Vikrama 1305, Āśvina ba. 11, Monday corresponding to 1249 A.D., September 4. It introduces *Mahā-maṇḍalēśvarn Rāṇā* Lūṇadhavaladēva, who is not known so far. Its purport is to record the death of a hero named Bhuṇāka, probably the son of *Maṇḍalēśvara* Jagasīha in a battle fought against *Rāja* Virā. Lūṇadhavaladēva of this inscription is no doubt identical with his namesake figuring in another hero-stone inscription (*A.R.Ep.*, 1976-77, No. C 4230) hailing from the same place.

No. B 2, in Telugu language and characters of the 13th century, engraved on a pillar in the *mukha-maṇḍapa* of the Muktiśvara temple, Muktiśvaram, East Godavari District, Andhra Pradesh, refers to [ . . ]*maṇḍal-ēśvara* Pasumaḍti Pōlayadēva-mahārāju. It records a gift of land of 5 *kha* in extent situated in Kaḍalapalli probably to god Rāmēśvara by the chief who entrusted the gift-land to the 72 *niyōgas* after making it *sarvamānya* by exempting the land from *śrōtriya-kaṭṇālu*.

No. B 237, from Sāmaḷāpuram, Palladam Taluk, Coimbatore District, is in Tamil language and characters and belongs to the reign of Vira-danṇāyaka. It is dated in Āṅgīrasa, Ṛishabha śu. 5. Svāti, Friday corresponding to 1332 A.D., May 1. It refers to the assignment of income for the processional service of god Aruḷāṇātha during the festival in the month of Vaikāśi from the levies on various merchandise as *paṭṭaṇap-pagudi* collected by the merchant-guild, *Padineṇvishaiyattār* who were conducting the exports (*ēṇṇūśāttu*) and imports (*iṇṇaṅṇūśāttu*) of the *padineṇṇumaṇḍalam* of the four quarters. The identity of the ruling chief mentioned in the inscription is uncertain.

No. B 40, in Telugu language and characters of about the 14th century, is found engraved on a broken pillar lying near the Panchayat office at Veṅkaṭāpur, Mulugu Taluk, Warangal District, Andhra Pradesh. This damaged inscription bears no date. While introducing a certain Guṇḍemrāju, who is stated to have belonged to Mādhavavarma-varṇśa and ruling over the territory, not specified, it records that *paḍālu* Kētāya made a grant of land of 5 *marutuṇu* in extent, exempting it from (the tax) *nīrōhari* and making it *sarvamānya* to god Cheṇu-Mallikārjuna for conducting food offerings and a lamp. Guṇḍemrāju, who bears no titles, is obviously a local chief (Published in the *Inss. of A.P. : Warangal District*, No. 31).

An inscription (No. B 8) in Telugu language and characters of the 16th century, found engraved on a pillar in the *maṇḍapa* of the Sōmēśvarasvāmi temple at Pērūru, Amalapuram Taluk, East Godavari District, Andhra Pradesh, dated Śaka 1. 70, Bhāva (irregular), refers to *Sulutāna* Kutupanamalka-voḍayalu (*i. e.*, *Sultan* Kutub-malik) who is styled as *Hindū-rāya-māna-mardana*. It records the construction of a sluice to a tank at Palivela probably included in Pātakōṭa-sthalam, by an individual whose name is not clear. An inscription from Koṇḍapalli, Vijayawada Taluk, Krishna District, dated Śaka 1452 (1530 A. D.), refers to Masanada-ēli Kudupana-malaka-voḍayalu (*S.I.I.*, Vol.X, No.745). The details of the date of the inscription under discussion are irregular. It is however possible that *sulutāna* Kutupanamalka-voḍayalu of our record belongs to the same family as the king mentioned in the Koṇḍapalli inscription.

No. B 282, from Agaram, Vellore Taluk, North Arcot District, is engraved on a loose stone kept in front of the Gajendra-Varadarājaperumāḷ temple in Tamil language and characters of about the 16th century. It refers to *mahāmaṇḍalēśvara* Vasavayadēva-mahārāja and records the gift of income from taxes as *sarvamānya*, by the chief levied on various merchandise including

bronze, cotton, emerald, sandal, etc., loaded on animals like bullock, horse and donkey and transacted by the *Kuḍipaḍai-uḍaiyār*, in the *tiruvīḍaiyāṭṭa-maḍaiviḷāgam*, for the *aṅgarāṅgavaibhōgam* of the deity Āṇaikāṭṭa-perumāḷ of Agaram in Pāli-nāḍu.

No. B 1 is a Telugu inscription dated Śaka 1687, Kali 4866, engraved on the doorway of the *garbhagrīha* of the Muktiśvara temple at Muktiśvaram, East Godavari District, Andhra Pradesh. It records the construction of a stone temple (*rāti-guḍi*) by Buchchemma, wife of Daṁttulūri Padmarāju and daughter of Vatsavāya Vēṁkaṭakṛiṣṇamarāju.

### ARABIC AND PERSIAN INSCRIPTIONS

No. 84, a Tughluq record from Pāṭḍi, District Surendranagar, Gujarat, is a new record of Fīrūz Shāh assigning the construction of mosque in A. H. 770 (1368 A. D.). The inscribed tablet looks intact, but the text seems to be incomplete, wanting in at least two hemistiches in the beginning. The letters are also slightly damaged. As a result, it has not been possible to say if the mosque was built by Malik Dilshād son of 'Imādu'l-Mulk whose name is clearly legible or by a relation of his. In any case, the epigraph is historically quite important; apart from providing the name of a new official, Malik Dilshād, who is not traceable in historical works, it throws new light on the political status, at this period, of the region called Jhālāwār after its Jhālā Rājput rulers and has considerable bearing on the early history of the Jhālā chiefs of Waḍhwān and Dhrāṅgadhṛā, erstwhile states in Saurashtra. The Jhālās who had to retreat against the rising Muslim power in Gujarat from the fourteenth century onwards, are stated to have had their capital at Dhana, Pāṭḍi and Māṇḍal, but when and how long exactly each of these places remained the capital is not definitely known. It is generally believed that Pāṭḍi had the distinction of being the most time-honoured capital of the Jhālā clan during 1090-1441 (C. Mayne, *History of the Dhrangadhra State*, Calcutta, 1921, p. 30). The present inscription would indicate that the town and naturally the surrounding area were under Tughluqian occupation in and about 1368 A.D.

The only other pre-Mughal record found this year is No. 131 from Dāipur, District Farrukhabad, Uttar Pradesh. It is a new record of the Sūr king Islām Shāh and records the construction of a mosque in A.H. 952 (1545-46 A.D.) under the supervision of Sayyid Ḥasan son of Muḥammad. Evidently a modern copy of an old inscription, it gives the place-name where the mosque was built as Shergadh. There does exist here even now a ruined castle named Shergadh whose foundation tradition assigns to Islām Shāh's father and founder of the Sūr dynasty Sher Shāh (*Dist. Gaz., U.P., Vol. IX, Farrukhabad, Allahabad, 1911. p. 192*).

This year's collection is comparatively rich in Mughal records, the emperors represented being Akbar, Jahāngir, Shāh Jahān, Aurangzeb, Shāh 'Ālam I, Muḥammad Shāh Aḥmad Shāh, Farrukh Siyar and Shāh 'Ālam II.

Some of these epigraphs are quite interesting and supply new information. No. 100, from Chhintanwālā, District Patiala, Punjab, is a new record of Akbar which records the construction of a mosque and a well in A.H. 976 (1568 A.D.). The builder was an official, Khawājā Qulī by name who is mentioned in the text as a servant of both Abu'l-Mafākhīr (lit. Father of glories) Mīrzā Shārafu'd-Dīn Muḥammad Ḥusain and Nawwāb *Mahd-'Ulyā* (lit. of Lofty-Couch, i.e. Her Excellency) Begam Sulṭān. The letter was evidently Mīrzā's consort. We know that Mīrzā Shārafu'd-Dīn Ḥusain, a man of noble descent, had come from Kashghar and entered the service of Akbar, who gave him his sister Bakhshī Bānū Begam in marriage. The latter is most probably Nawwāb Begam Sulṭān of the record. The inscription tends to show that the Princess and her consort held their fief in this part of the country. No. 104, from Sīmānā, same district, is another inscription of Akbar. It records the construction of a mosque in A.H. 983 (1575 A.D.) by Khawāja whose name is unfortunately lost. No. 106, one more epigraph of Akbar from the same place, records the construction of a mosque in A.H. 1008 (1600 A.D.) by Maṇṣūr at the instance of a great Khān whose name is not mentioned in the record but who was evidently an officer or man of authority in the area. No. 110, from Āmber, District Jaipur, Rajasthan, is an important and interesting record which provides the date of the famous palace there. According to it, the paradise-like edifice was completed in A.H. 1008 (1600 A.D.) during the reign of Akbar by Mahārāja Mān Singh. It is stated to have taken twentyfive years to complete, which would mean that the work on the palace was started in A.H. 983 (1585 A.D.). The epigraph, it may be noted, spells the name of the Āmber chief's father as Bhagwant Dās, as against occasionally met with Bhagwān Dās, and also traces his genealogy to Prithvī Rāj through grandfather Rāja Bhārmal.

A record of emperor Jahāngīr, No. 106, from Sāmānā, records the reconstruction of an old mosque erected originally in A.H. 911 (1505-06 A.D.) during the reign of Sikandar Lodī by one Amīr Amānu'llāh the Sayyidu's-Sādāt (lit. Chief of the Sayyids). This took place in A.H. 1025 (1616 A.D.) through the efforts of one Ṣiddīq son of 'Abdu'llāh. The point of interest about the epigraph is that the date, also indicated by a chronogram, is given in notational figures. However, there is a gap of ten years between the two, which appears to an inadvertant mistake of the engraver in omitting one letter of the chronogram or in executing the notation.

Among the records of Shāh Jahān, No. 156, from Haswā, District Fatehpur, Uttar Pradesh, recording the construction of an 'Idgāh in A.H. 1051 (1641-42 A.D.), furnishes the names of the masons namely Ḥamid, Jalāl and Thanā'i who executed the work. No. 168, from Shāhjahanpur, district headquarters, records the construction of a mosque and the digging of a well in A.H. 1057 (1647-48 A.D.) by Khawāja Buland in the native place of Bahādur Khān. This epigraph was noticed in the *Dist., Gaz., U.P.*, Vol. XVII, Shah-jahanpur (Allahabad, 1910), p. 221, where, however, no details were given beyond the date. It is evidently on the basis of this record that the *Gazetteer* (*ibid.*, p. 196) gives 1647 A.D. as the year of the foundation of the town (named after the reigning emperor Shāh Jahān) by a band of Rohila Pathāns under the two brothers Bahādur Khān and Diler Khān. Very likely, the town was

founded a little earlier. No. 191, from Khairābād, District Sitapur, Uttar Pradesh, assigns the construction of a mosque to Qāḍī 'Abdu's-Samī' son of Qāḍī 'Abdu'l-Ghanī in A.H. 1060 (1650 A.D.). It may be reasonably inferred that the builder's family was the hereditary Qāḍī family of the town.

No. 134, a badly damaged record of Aurangzeb, from Jahānābād, district Fatehpur, Uttar Pradesh, provides the name of an official, Shāikh Budh, the *Karorī* (Tax-collector) in charge of the *Shiq* (Revenue Division), who built the Jāmi' Mosque in A.H. 1079 (1668-69 A.D.). Unfortunately, the name of the *Shiq* is illegible. No. 157, from Ghātampur, district Kānpur, Uttar Pradesh, refers to the digging of a well by a resident of the place, also spelt as Ghātampur, viz. Rām Singh Kāyasth, in A.H. 1119 (1707 A.D.). No. 90 from Bāri, district Guna, Madhya Pradesh, though damaged, is another interesting but intriguing record. Its brief notice in the *Gwālior-Rājya-ke-Abhilekh* (Gwalior, 1947), p. 87, No. 641, is based on its incomplete and grossly incorrect purport given in the *Annual Report of the Archaeological Department, Gwalior State* for V.S. 1993 (Gwalior, 1939), Appendix D, No. 3. Dated in Aurangzeb's 30th regnal year, corresponding to A.H. 1097 (1686 A.D.), it is almost a duplicate of the record from Malhārgadh in Guna district (*A.R.Ep.*) 1967-68, No. 244 of Appendix D), assigning to Bahādur Shāh son of 'Ālam Shāh the digging of a well in a garden for public use. The builder's father 'Ālam Shāh is referred to therein as a son of Fīrūz Shāh of Qādir Shāh, a brother of Tughluq Shāh, who had established his independent rule at Kālpī in Jalaun District of Uttar Pradesh. Now Qādir Shāh the ruler of Kalpi had died in A.H. 835 i.e. 1431-32 A.D. (S.A.A. Rizwī, *Uttar Taimūr-Kālīn Bhārat* Aligarh, 1959, p. 38), which would mean that his great grandson Bahādur Shāh should have lived in the second half of that century or first half of the 16th century and not at the time of the record under notice, a century later. Very probably, the text means to say that Bahādur Shāh's father 'Ālam Shāh was not a son but a descendant of Fīrūz Shāh. This epigraph thus shows that the descendants of the Kālpī ruler held responsible positions under Mughal rule. 'Ālam Shāh is stated to have held authority at Chanderī and Bahādur Shāh at Bāri.

Of the time of the later Mughals is No. 138, from Jahānābād (Korā), an addition to the few records of Shāh 'Ālam I that have come to light. It assigns the construction of a mosque to Jauhar Khān in the first regnal year corresponding to A.H. 1119 (1707 A.D.). The builder seems to have been a local official. No. 200, from Kaṭwā, district Burdwan, West Bengal, recording the construction of a mosque by 'Ālam Khān in A.H. 1129 (1716-17 A.D.), in the reign of Farrukh Siyar, is interesting in that it is in Arabic. It has been noted that Bengal is one of the very few provinces where Arabic, practically the exclusive language of inscriptions in the pre-Mughal period, continued to hold ground as late as the 18th century, when Persian had long replaced it by and large in other parts of the country. No. 68, from Kutiyānā, district Junagadh, Gujarat, is one of the few interesting visitors' records that have come down to us. It states that 'Abdu'l-'Azīz, the *Khādīm* (Attendant) at the shrine of Shāh Jamman Jalāl Chishtī, a famous saint of Ahmadabad, had come from Aḥmadābād to Kutiyānā on a particular day in the 11th regnal year of Mughal emperor Muḥammad Shāh corresponding to A.H. 1141 (1729 A.D.). The saint on whose tomb the record is found is locally called Jamman Jalāl, which may perhaps be explained by the record under notice. It is also clear that by this



time, the name 'Muẓaffarābād' given to the town in the 16th century (*Bombay Gazetteer*, Vol. VIII, p. 526) had gone out of use. No. 142, from Jahānābād (Korā), is dated in the 5th regnal year of Aḥmad Shāh corresponding to A.H. 1165-66 (1752-53 A.D.) and records the construction of a mosque by 'Ajā'b Mālzādī with the help of the people. The sobriquet of the builder who appears to have been a lady is worth noting. No. 124, from Kampil, district Farrukhabad, a metrical Persian inscription of the reign of emperor Shāh 'Ālam II, is remarkable for its unusual length as well as cumbersome style. It gives details of the construction of a Bishrānt (i.e. Viśhrānt, lit. Rest-House) or the Bathing Ghat on the bank of the sacred river in A.H. 1214 (1799-1800 A.D.) by Rāī Nahmal Dās son of Lāla Khūb Chand for the comfort of the people coming for holy dip. Those who strove for the construction were Barguzar Parshād, Mūl Chand, Faqīru'llāh and 'Ibādu'llāh, while the work was carried out under the overall supervision of Rām Gangā Ṣāhib. The builder, stated to have been born at K[G]odhnahar, was a high revenue official (*Nāzim*) under Amīnu'd-Daula, the Deputy (*Nā'ib*) of (Nawwāb) Nāṣir Jang Bangash, who in turn was the viceroy (*Nā'ib*) of the Mughal emperor. The epigraph also refers to the British hold in the country at this time. The text was composed by 'Azīzu'llāh 'Āṣī of the Qāḍizāda family of Shamsābād. From another short record, No. 123, from the same place, it appears that Nahmal Dās was attached to Khiradmand Khān, whose identity cannot be established.

Among the epigraphs of the provincial dynasties, the solitary record bearing the name of a Bengāl Sultān is No. 197, from Surī, headquarters of the Birbhum district of West Bengal. It records the construction of a tank by 'Alāu'd-Dīn Husaīn Shāh in A.H. 922 (1516 A.D.). An identical inscription was reported more than a century back from the south-eastern extremity of the district on the old Bādshahī road (*Journal of the Asiatic Society of Bengal*, Vol. XXX, 1861, p. 390; O'Malley, *Birbhum District Gazetteer*, Calcutta, 1910, p. 11), it is very likely that this may be the record under notice; the epigraphical tablet might have been shifted to the district headquarters since it was first found. Husaīn Shāh, it may be recalled, is credited with the construction of a number of water-tanks in the regin (*A.R. Ep.*, 1952-53, Nos. 12-13 of Appendix C; *ibid.*, 1970-71, No. 8 of Appendix D; *ibid.*, 1975-76, No. 257 of Appendix D).

This year four new epigraphs of the Gujarat Sultāns were copied : No. 63 represents an interesting record of Muḥammad Shāh II from Ahmadabad city itself. It assigns the construction of a mosque in A.H. 850 (1446-47 A.D.) to a lady, whose name, somewhat unusual, was Bibī Buddū'. She is referred to as the wet-nurse (*Hīva*) of Maliku'sh-Sharq 'Imādu'l-Mulk, an interesting piece of information in itself. The 'Imādu'l-Mulk of the record is the wellknown minister who served with distinction a number of Gujarat Sultāns including Muḥammad Shāh II. Needless to say, historical or literary works do not take any notice of Bibī Buddū' who must have been a lady of rank. Incidentally, we come across a suburb of Ahmadabad named Buddupur, about which unfortunately no details are available ('Alī Muḥammad Khān, *Mir'āt-i-Aḥmadī*, Supplement, Baroda, 1930, pp. 8, 56). Very likely, it was populated by and, as was the practice, named after her, in which case Buddupur may be identified with the locality in which the mosque bearing this inscription is situated.

From Taḍkeshwar, District Surat, Gujarat, comes No. 76, a record of Muḥaḍḍar Shāh II. Slightly damaged, it traces the antiquity of the town and furnishes the names of two high officials of the Sultanate period, Khān-i-A'zam Dastūr Khān and Malik Mubārak son of Jalāl, the former having built a mosque there at the suggestion of the latter in A.H. 919 (1513-14 A.D.). This Dastūr Khān does not find mention in Persian chronicles but, according to Portuguese sources (M.S. Commissariat *History of Gujarat*, Vol. I, Bombay, 1938, pp. 301, 302-307), he was at this time governor of Surat under which the findspot of the epigraph lies. Malik Mubārak must have been the local official at Taḍkeshwar, a fact known from this inscription only. The epigraph also seems to name Maulānā 'Amtū (?) Barkhurdār son of Ibrāhīm 'Amtū as the mason or architect; 'Amtū, thus, appears to be a family name. No. 86, from a mosque in Sarā, district Surenderanagar, Gujarat, is another interesting epigraph of Muḥaḍḍar Shāh II furnishing the name of a local official. It records the construction of the mosque by Dā'ūd son of Ālā with the family name Moḍher in the time of Malikjī'ū Quṭb during A.H. 929-930 (1522-23 A.D.). There is another inscription in *Nāgarī* on the same mosque, which gives more details of the family (*New Indian Antiquary*, Bombay, Vol. III, June 1940, p. 127). No. 80, from Taḍkeshwar, is dated in the reign of Bahādur Shāh not many of whose records are known. Recording the construction of a mosque in A.H. 933 (1527 A.D.), it quotes his full regal titles and *kunya*, viz. *Quṭbu'd-Dunyā wa'd-Dīn Abu'l-Faḍl* and also refers to 'His Excellency' Khān-i-A'zam Khāqān-i-Mu'azzam Ikhtiyār Khān, who is well known to students of Gujarat history as an able minister (Sikandar, *Mir'āt-i-Sikandarī*, Baroda, 1961 pp. 281, 285, 290, 313, 315, 323, 325, 329, 330-31). The record also mentions one more nobleman. Maḷik 'Abdu's-Ṣamad son of Muḥammad son of Ḥusam Quraishī the supervisor of the construction, who is not known from any other source. We, however, know of one 'Abdu's-Ṣamad who received the title of Dastūr Khān in about A.H. 961 or 1554 A.D. (Hāji Dabir, *zafar-ul-Wāliḥ*, Vol. II, London, 1921, p. 397), but whether he is identical with the one mentioned in our inscriptions or not, it is difficult to say.

Some of the Quṭb Shāhī records listed this year, like Nos. 41, 41 and 42, all from Hyderabad, were noticed earlier, but their published readings were faulty and even misleading. On re-examination, they were found to give valuable information. For example, No. 40 was stated to record the construction of *Jādū Khāna* or Magic-House (*Ep. Ind. Mos.*, 1917-18, pp. 54-55, pl. XVIII c), whereas it refers to the construction of a royal *Jāmdār Khāna* (Wardrobe) in A.H. 1035 (1625 A.D.) by the order of Muḥammad Quṭb Shāh. It also mentions the cost of construction, a piece of information we do not normally come across, in *Hons*, as were 'current in the capital Sulṭān-Nagar'. The Fort of Sulṭān-Nagar was started in A.H. 1030 (1620 A.D.) by the king but could not be completed due to his death. That he had already made it his capital is clear from our record (for the location and description of the place, see *Landmarks of the Deccan*, Hyderabad, 1927, pp. 46-47). No. 39 is one of the very few records of the last Quṭb Shāhī ruler Abu'l-Ḥasan and contains a copy of his order issued in A.H. 1085 (1674 A.D.). Its published text (*Ep. Ind. Mos.*, 1917-18, pp. 51-52, pl. XX b) is incomplete and incorrect. As per the revised reading, in addition to the other details, it states that the annual rent of 80 genuine *Hons*, as detailed in the *Farmān* on the back of the wall of the shops of Muḥammad Māng etc., was endowed for the maintenance



of the *Langar* (Free-kitchen), '*Āshūra*, *Alāw* and *Ābdār Khāna* and for providing carpets and light in the mosque built by him. No. 40 also furnishes a copy of another royal order issued at about the same time conveying royal approval to the proposal of Malik Miṣḥk that he had endowed his entire land situated in the village 'Aḡāpūr first held as free-hold (*in'ām*) and (subsequently) purchased by him legally and comprising cultivated land with a tank, a well and fruit-bearing trees with the stipulation that whatever income accrues therefrom was to be spent for the free-kitchen in memory of Twelve Imāms to feed the poor and deserving with cooked food.

The miscellaneous inscriptions, that is to say those not bearing the names of the reigning monarchs, listed here, include some really important records. Taking, state-wise, the epigraphs of Andhra Pradesh first, Nos. 2, 3, 4, 5 and 14 from Hyderabad, represent the seventeenth-century epitaphs of men of Iranian domicile or origin like Mīr Zainu'l-'Ābidīn son of 'Abdu'l-Ḥayy al-Ḥusainī al-Mūsawī (d. A.H. 1027=1617-18 A.D.), Mīr Sulṭān Muḥammad son of Mīr 'Abdu'l-Karīm Māzandarānī (d. A.H. 1079=1668 A.D.), Shāh Muḥammad son of Mīr Ṣāliḥ Maṣḥḥadī (d. 17th century) and the like. No. 55, also an epitaph, from Sanjāmalā, district Hyderabad, refers to Jānam Āghā daughter of Mas'ūd Āghā who passed away in A.H. 1087 (1676 A.D.). No. 48, from Gāndīkoṭā, District Cuddapah, recording the construction of a mosque in A.H. 1102 (1690-91 A.D.), traces the origin of the builder Muḥammad Iṣḥāq Iṣfahānī, again a man of Iranian origin, to Ḥaḍrat Sa'd son of 'Abāda al-Anṣārī, a Companion of the Prophet of Islām. No. 51, from Cumbum, District Kurnool, records the construction of a water-channel in A.H. 1193 (1779-80 A.D.) for irrigation purposes. It is a duplicate, in prose, of the metrical inscription from the same place noticed earlier (*A.R.Ep.*, 1953-54, No. 39, of Appendix C; *Ep.Ind.Ar.Per.Sup.*, 1959, and 1960, p. 67, pl. XVII c). No. 21, an interesting record from Hyderabad, refers to the construction of a *Ta'lim* by one Bāqir 'Alī in A.H. 1206 (1791-92 A.D.). The *Ta'lim* was an institution for physical training particularly wrestling and this is perhaps the only epigraph mentioning it that has come down to us. One more interesting record from the same place is No. 12, assigning the construction of a mosque, etc. in A.H. 1232 (1816-17 A.D.) to the famous Chandā Bibī daughter of Rājkuṇwar Bā'ī. Chandā Bibī or Chandā Ba'ī entitled Māh-Laḡā was the wellknown favourite and singer in the Āṣafjāhī court.

Of the two epigraphs from Delhi, No. 59, a fragmentary and damaged epitaph, records the death of one Yūsuf in A.H. 7 (?) 91 (1388-89 A.D.). The text calls the deceased 'the lamp of the House of Anṣār', which means he belonged to a respectable Anṣār family. The Anṣārs were those Madinite companions of Prophet Muḥammad who helped him when he migrated from Mecca to Madina. This is perhaps the earliest reference to Anṣārs in an Indian epigraph. The year is given in words, but the word denoting the century is broken; it looks like 'Seven', which is also supported palaeographically. The other Delhi epigraph, No. 60, is also an epitaph dated A.H. 970 (1562 A.D.). It speaks of the martyrdom of Khwāja Dūst Muḥammad who is stated to have been killed in a battle fought at a place spelt in the text as 'Bichwāra'. This inscription, while, thus, furnishing valuable information, poses a problem. Contemporary historians like Abu'l-Faḍl (*Akbar-Nāma*,

Calcutta, 1886, p. 4), Nizāmu'd-Dīn Aḥmad (*Ṭabaqāt-i-Akbarī*, Lucknow, 1875, p. 293) and Badāyūnī, *Muntakḥbu't-Tawārīkh*, Vol. II, Calcutta, 1865, p. 140) mention the martyrdom of Khwāja Dūst Muḥammad son of the late Khwāja Muḥammad Tāhir, entitled Tātār Khān, in a battle fought at Sirohi between the Mughal contingent and the forces of the Rājā of Sirohi on or after the 20th Jumādā II 980 (28 October, 1572). On the other hand, the martyrdom of Khwāja Dūst Muḥammad at 'Bichwāra' referred to in his epitaph under notice, which was inscribed on the 7th Ṣafar 970 (6th October 1562), must have taken place before that date; therefore, Khwāja Dūst Muḥammad of the record would be a different person. But the resemblance of the name, and the absence of the mention of the earlier battle in chronicles is highly significant. In case, however, both are identical, one will have to concede that there was some mix-up of dates and events in the accounts of Mughal historians which on the face of it would not appear to be very likely. In the alternative, the epigraph can be taken to mention a Mughal-Rājput encounter, unreported by Mughal historians, which had taken place at Bichwāra. This may be Bichhiwāra of the maps, the seat in later days of a first-grade vassal of the rulers of Dungarpur in Rajasthan who had come into conflict with Akbar (G.H. Ojhā, *Rājputāne-Kā-Itihās*, Vol. III Part I, Ajmer, 1936, p.93).

Miscellaneous inscriptions from Gujarat noticed here, comprise epitaphs. No. 61, from Ahmadabad, dated A.H. 856 (1452 A. D.) is fragmentary, recording the death of some one whose name is not found; the panel containing the name seems to have been left blank. No. 62 from the same place, is also fragmentary. It provides an interesting piece of personal information that the deceased Miyān Dā'ūdji'ū son of Miyān Idris was a great Shaikh (i.e. learned or pious man) who devoted most of his time to *Qur'ān*-recitation and offered midnight prayers (*Tahajjud*) in great abundance. The date of the Shaikh's death is lost, but the writing belongs to about the 15th-16th century. No. 64, also from Ahmadabad, records the martyrdom which took place in A.H. 9 (5?) 8 (1551 A.D.) of a person whose name is not given. No. 77, from Chāmpāner, District Panchmahals, also records the martyrdom of Fakḥru'd-Dīn son of Ḥājī 'Alī son of Ibrāhīm in A.H. 895 (1490 A.D.); the date, it may be noted falls in the reign of Sulṭān Maḥmūd Shāh I who had conquered Champaner in A.H. 889 (1484 A.D.). This is, again, one of the very few inscriptions that have survived at this place and also the earliest. A few late epitaphs, Nos. 70-76, from Kutiyānā, district Junagadh, are important for the history of this town as well as its men. Some of these persons seem to have come from Bukhara and engaged themselves in the profession of imparting learning.

From Karnataka comes the trilingual record, No. 88. Found at Siruguppā, District Bellary, it furnishes some interesting historical information. It records the construction of a bastion called *Ṣāḥib-Buruj* on the riverside by Rudrū Lingoḷi who was in charge of the fort of Siruguppā. It further states that the place was included in the *Muqāṣā* (fief) of 'Umdatul-A'yān (best of the grandees) Malik 'Abdu'l-Wahhāb. The work commenced on the 21st Dhu'l-Hijja Shuhūr 1050 (16th December 1649) and was completed four months later.

Among the epigraphs of Madhya Pradesh, No. 92, a new record from Chanderi, District Guna, provides the name of a nobleman Khān-i-A'zam Maṅṣūr Khān; its date is lost but it is assignable to the fifteenth century which would mean that the deceased was an official of the Malwa Sulṭāns. No. 89, from Shāḍorāgāon, in the same district, records the construction of a Jāmi' Mosque and a step-well in A.H. 1031 (1621-22 A.D.) by 'Arab Hīrawī who calls himself as servant of Khawāja Yāqūt. The latter is not known from historical works, but he seems to have been a local official or at least a man of note. It would appear that the same 'Arab had built at this place a mosque and a step-well a decade earlier. In this earlier notice (*A.R.Ep.*, 1969-70, No. 93 of Appendix D), the builder's name was incorrectly read as Khawāja Yāqūt 'Arab son of Faṭh Heravī; this mistake stands corrected by the epigraph under notice.

Of the inscriptions from Maharashtra, No. 94, a badly damaged and fragmentary record, from Bahādarpur, district Jalgaon, furnishes the name of local officials. It refers to the construction of the gate of the town which was completed in Faṣlī 1127 (1719 A.D.) under the supervision of Muḥammad Wazīr Khān Lodī, who was the deputy of the *Faujdar* Lodī (?) Khān alias 'Abdu'llāh Khān. The statement that 'a buruj was built by the then ruler Bahadur Khan Suri' (*Maharashtra State Gazetteers*, Jalgaon District, Bombay 1962, p. 776) seems to have been based on this epigraph, more particularly on the incorrect reading of the name Lodī as Sūrī.

Of the two epigraphs from Punjab, No. 107, from Sāmānā, helps in determining the age of the tomb on which it appears. It was built by Mīr 'Abdu'llāh al-Ḥusainī in A.H. 1022 (1613-14 A.D.). Another epigraph from the same place, No. 108, assigning the construction of a mosque in A.H. 1057 (1647-48 A.D.), spells the place-name as Samānā.

Lastly, coming to Uttar Pradesh, the list contains quite a few interesting inscriptions. A group of three inscriptions from the Dargāh of 'Abdu'r-Raḥmān in Lāharpur, district Sitapur, furnishes interesting information. No. 181 states that the tomb was built for himself in A.H. 956 (1549-50 A.D.), by the saint, who died, according to Nos. 182-183, twenty years later. The saint, better known as Jānbāz Qalandar, was born in A.H. 861 (1457 A.D.) at Lāharpur and is locally believed to have been respected by contemporary Delhi rulers Sikandar Lodī and Humāyūn. No. 128, from Shamsābād, District Bahraich, records the construction of a mosque by Muḥammad Khān in A.H. 1006 (1597-98 A.D.) and not in A.H. 702 (1303 A.D.) as stated in its earlier published notice (*Proc.As.Soc.Beng.*, 1894, p. 76). The mosque at Biswān, district Sitapur, on which No. 175, a damaged record, appears, is stated to have been 'mosque of Mumtāz Ḥusain built in H. 1047 (*Dist.Gaz.*, U.P., Vol. XL, Sitapur, Allahabad, 1905, p.146). This statement appears to have its source in this epigraph which, however, names the builder as Mu'mtāz Mu'tamadkhānī; the appellation Mu'tamadkhānī suggests that Mumtāz was a retainer of Mu'tama Khān who is very probably identical with the wellknown official of that name under Jahāngīr. No. 120, from Yāqutganj, district Farrukhabad, was published in *Jour.As.Soc.Beng.*, Vol. XLVII (1878), p. 383, where it was stated to

name Nūr Bakhsh son of Faiḍ as the builder of a mosque in A.H. 1086 (1675-76 A.D.) It was also stated that the village seems to have been originally called Sarā-i-Nurī, the sarai and mosque of which were built by Miān Nūr Shāh, who was, according to some, an eunuch (*Dist.Gaz., U.P., Vol. IX, loc.cit.,* p. 269). But, the text of the epigraph under notice which seems to have given rise to this belief does not mention at all any Nūr Bakhsh son of Faiḍ as the builder. In any case, if the epigraph is *in situ*, it would mean that there existed the town or village long before Yāqūt Khān founded seven markets (*ganj*) including Yāqūtganj (*ibid.*). This Yāqūt Khān, an eunuch, who was an official under the Bangash Nawwāb Muḥammad Khān, had built the market-town of Khudāganj in the same district, as can be implied from No. 119, recording the construction of a mosque by Yāqūt in A.H. 1152 (1739-40 A.D.). Of the two epitaphs of persons of Iranian domicile or origin, No. 141, from Jahānābād (Koṛā) pertains to Mīr Yaḥyā son of Mīr Qiwāmu'd-Dīn Muḥammad al-Mūsawī Nishāpūrī who died in A.H. 1180 (1766 A.D.), and No. 152, from Fatehpur, refers to Karam Baig son of Ḥaidar Baig of Kirmānshāh, who also passed away in the same year. No. 111, from Bahraich, a district headquarters, dated A.H. 1198 (1783-84 A.D.), refers to the endowment of a village as an offering to the Dargāh (of Amīr Mas'ūd Sālār) for the merit of one Bakhshu'llāh. The District Gazetteer (*Dist.Gaz., U.P., Vol. XLV, Bahraich, Allahabad, 1903. p. 149*) refers to an inscription 'recording the revenue-free grant of the village (i.e. Bahraich), by Akbar Shāh II'. In case this is identical with our inscription, as is almost certain, the purport given in the Gazetteer would be incorrect.

S.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p align="center"><b>ANDHRA PRADESH</b></p> <p align="center"><b>EAST GODAVARI DISTRICT</b></p> <p align="center"><b>RAJAHMUNDRY TALUK</b></p>					
1	<p>RAJAHMUNDRY.—Plates in the possession of the Gouthami Library. Impressions through Dr. M.D. Sampath, Mysore.</p>	Reṇḍi	Kāṭaya Vēma	....	Sanskrit, Telugu	Incomplete. Traces the king's genealogy from Vēma.
2	Findspot : Not known.	Do.	....	....	Do.	Do. The genealogy of the kings of the Kāṭaya Vēma lineage upto Arṇavēma is given.
	<p align="center"><b>KRISHNA DISTRICT</b></p> <p align="center"><b>VIJAYAWADA TALUK</b></p>					
3	<p>VIJAYAWADA.—Copper-plate preserved in the Victoria Jubilee Museum, Government of Andhra Pradesh. Do. Findspot : Kaḍali, Rajole Taluk, East Godavari District.</p>	Eastern Chālukya	Amma II	....	Do.	<p>Records the royal grant of the village Siriyūru, converted into a tax-free <i>agrahāra</i>, on the occasion of Uttarāyaṇa, to a learned <i>brāhmaṇa</i> Dāriya-bhaṭṭa son of Chakrapāṇi-bhaṭṭa and Dōnamāmbikā, belonging to Āpastambha-[sūtra]. The boundaries of the gift village are mentioned. The charter was executed by Kaṭarāja. Published in <i>Bhārati</i>, Vol. XLII, pt. 11, pp. 23-37 and plates.</p>

KARNATAKA						
MYSORE DISTRICT						
HEGGADDEVANAKOTE TALUK						
4	SARAGŪR.—Copper-plate received from Shri Ālanahalli Raja, Ālanahalli, Heggaddevana Kote Taluk, Mysore District.	Western Gaṅga	Harivarma	....	Sanskrit and Kannada, Kannada	Contains the genealogy of king Harivarma. Records the gift of the village Saragūr free from taxes to <i>Triva(vē)di Māda(dha)va-bhaṭṭa</i> of Kāśyapa-gōtra and Ātrēya-śākhā. Also records the assignment of two <i>khaṇḍugas</i> of land to Viśvakarmāchāri who wrote this record. In characters of about the 10th century.
KERALA						
MALAPPURAM DISTRICT						
MALAPPURAM TALUK						
5	CALICUT.—Single Copper-plate received from Shri K.V. John, Lecturer in Archaeology, Department of History, University of Calicut. Findspot: Mitrānandapuram, Trivandrum, Trivandrum Taluk, Trivandrum District.	....	....	Jupiter in Vṛśchika, Tula 15.	Tamil, Vaṭṭe-juttu	Records the creation of an endowment of 600 <i>paṇai</i> of paddy and 30 <i>Aṇaiachchu</i> yielding an interest of 132 <i>paṇai</i> of paddy by Śuvākaraṇ Maṇiyaṇ of Malaiyaṇṇam to provide for food offerings to the deity Śrī Kṛishṇa Tiruvaḍi (Śrī Kiruṇḍaṇ-tiruvaḍi) and to the Talak-kirāma-dēvagaḷ ( <i>Sāligrāmams</i> ), which he had set up in the <i>maṇḍapa</i> in the temple at Mitrānandapuram. It mentions that 2 <i>nāḷi</i> of the above food-offerings should be given to a <i>bhaṭṭarar</i> . Further, it records the provision of 12 <i>paṇai</i> of paddy for feeding the <i>nambi</i> who performs the <i>śānti</i> , to meet the expenses of a cooking vessel ( <i>uruḷi</i> ), a bell, a creeper-shaped lamp-stand and three bell-metal dishes. The donor is stated to have deposited three <i>achchu</i> into the treasury for the feeding of a brāhṃṇa on the day of <i>dvādaśī</i> . The names of the signatories including that of the donor and Kēśavaṇ Tāmōdiraṇ (Dāmōdaran) of Taraṇinellūr are mentioned at the end. In characters of about the 12th century. Published in <i>T.A.S.</i> Vol. III, pp. 21 ff and plate.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
6	KERALA MALAPPURAM DISTRICT MALAPPURAM TALUK CALICUT Set of five copper-plates. Do.	....	....	Jupiter in Dhanus, Vṛiścika	Tamil, Vaṭṭeḷṭu	States that the following grants of lands to provide for daily expenditure of the deity Paṭṭār-akar ( <i>bhaṭṭāraka</i> ) of Mittirānandapuram were entered under the orders of Krishṇajña-paḷārar: 1) Lands in Venbāykkunṇam, Maṇṇarai, Indaṇūr, Mēlindaṇūr, Kōlach-chai-mūlai, etc. contributing the quantity of 117 <i>paṇai</i> , six <i>nāḷi</i> by the measure <i>Idaṅgaḷi</i> and 3 <i>uḷakku</i> of paddy by Kuṇṇaṅ-Kēraṇa under the orders of Krishṇajña-paḷārar with the stipulation that the produce as specified may be collected on the day of Chittirai-vishu with effect from the month of Mithuna, when Jupiter was in Tula; 2) Lands in various places including Tēvarpulimā, Kaṇichchikōḍu, Nechchikōḍu etc., by Sēnnaṅgaṇḍan of Dēvarpaḷli towards the daily food offerings with five <i>nāḷi</i> of rice offered half on each of the two occasions. Provision is also made for the perpetual lamps and to meet the expenses of <i>śāntiviruti</i> and the worship ( <i>sahasraṇ</i> .) In addition to these, lands and gardens, ( <i>puraiyidam</i> ) from Vaḍuga-Brahmadēśm, Paṇaiṇāttūr, Agattikōḍu etc., were assigned to Provide for food-offerings. A post script in different and later characters states that Śrī-Iraivi-Māttāṇḍavaṇmar of Kīl-appērūr ruling over Vēṇāḍu is said to have granted the <i>rājabhōga</i> and <i>tuṇam</i> , collected at Tiruvāṇa(n*)dapuram for the daily food-offerings and perpetual lamp to the deity. Ends with probably the sign-manual Iraivi-pērūr. In characters of about the 13th century. <i>ibid.</i> , pp. 1 ff. and plate.

MADHYA PRADESH						
BILASPUR DISTRICT						
BILASPUR TALUK						
7	MALHĀR.—A stray copper-plate in the possession of Shri C.L. Pandey.	Pāṇḍava of Mēkalā	Bharatabala	....	Sanskrit, Southern variety of Central alphabet	Seems to be the second plate of the set. Contains a part of the genealogy of the king who is described as the son of Nāgabala and Indra-bhaṭṭārikā. In characters of about the 5th century.
8	A set of copper-plates received from Shri B.Sitaraman, Bangalore.	Do.	Śūrabala	Regnal year 8, Kārttika, 11, Pūrva-Phalguni, Wednesday	Do.	Contains the genealogy of the king, also named as Udirṇavaira. Records the grant of the village Saṅgama, in the Dakṣiṇa-rāṣṭra of Mēkalā, along with its privileges to the god Jayēśvara-bhaṭṭāraka by the king, after having received it from Narasiṃgha, son of Bōṭā and grandson of the merchant Manōratha. The record was composed by Śiva and engraved by Mahiraka. Do. Published in <i>Studies in Indian Epigraphy</i> , Vol. III, pp. 183 ff. and plates.
9	Another set of three copper-plates discovered in a tank.	Pāṇḍuvarṣi	Mahāśivagupta	....	Sanskrit, Box-headed.	Records the royal grant of the village Śushka-sirillikā, situated in the Ōṇi-bhōga at the request ( <i>vijñapti</i> ) of Śivanandin stationed at Kōsalānagara in favour of the god Kapālēśvara, whose temple was probably constructed by the former, for repairs and maintenance of the same temple and for offerings ( <i>bali</i> ) and oblations ( <i>charu</i> ) to the god therein. In characters of about the 6th century. Published in <i>Prācīya-Pratibhā</i> , Vol. V, pp. 48 ff. and plate.



Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>MADHYA PRADESH—Contd.</b>					
	<b>JABALPUR DISTRICT</b>					
	<b>JABALPUR TAHSIL</b>					
10	JABALPUR.—A single copper-plate kept in the Rāṇī Dur-gāvati Museum. Findspot : Śankarpur, Gopadavanasa Tahsil, Sidhi District.	Gupta	<i>Paramadēva</i> Budhagupta	[Gupta] year 168, Mahāmāgha saṁvatsara, Śrāvana...	Sanskrit, Late Brāhmī	Damaged. Records the grant of the village Chitrapalya to the brāhmaṇa Gōsvāmin of Kautsa-sagōtra by <i>Mahārāja</i> Harivarman, son of queen Śarvasvāminī and <i>Mahārāja</i> Gītavarman and a descendant of <i>Mahārāja</i> Sātana. The charter was written by Yashta-rāja, the son of Nāgaśarman who was the <i>bhōgika</i> of the sub-division Bapidra. Mentions <i>Mahāpratihāra</i> Lavaṇa, who was also the kumārāmātya and the <i>bhōgika</i> of the territory Bhagavad-Rudrachhadi. Published in the <i>Journal of the Epigraphical Society of India</i> , Vol. IV, pp. 62 ff. and plate.
	<b>MANDLA DISTRICT</b>					
	<b>MANDLA TAHSIL</b>					
11	MANDLA.—A stray copper-plate in the District Archaeological Museum. Findspot : Jhulpur, Mandla Tahsil.	Kalachuri of Tripurī	<i>Paramabhaṭṭāraka</i> <i>Mahārājādhirāja</i> Vijayasimhadēva	[Kalachuri] year 949, Mārgaśirsha ba. 6, Sunday = 1197 A.D.,	Sanskrit, Nāgarī	First plate lost. Gives the royal genealogy and records the grant of the village Māṭima situated in Jāulipattalā to the brāhmaṇa Vidyādhara-śarman son of Janārdhana-śarman, grandson of Pāhala-śarman and

				November 2 f.d.t. .01.		great-grandson of <i>Paridita</i> Bhuvana-sarman belonging to Bhārgava-gōtra and the five <i>pravaras</i> Bhārgava, Chyavana, Āpnavāna, Aurdhva and Jimadagnī and Vājasanēya-śākhi on the occasion of the <i>jātakarma</i> of <i>Mahākumāra</i> Trailōkyamalla for the king's own merit as well as that of his parents. The king was camping at Ēnauli at the time of making the grant.
	RAIPUR DISTRICT					
	RAIPUR TAHSIL					
12	RAIPUR.—A set of three copper-plates in the possession of Shri S.S. Pujari, Ex-Additional Tahsildar, Dhamatari Tahsil, Raipur District. Findspot : Not known.	Kings of Śarabhapura	Sudēva	Year 3, Kārttika, 30th day	Sanskrit, Box- headed	Issued from Śrīpura. Records the royal grant of the village Khalapadraka, situated in Ḍakarī-bhōga, to the brāhmaṇa Mādhava-chaturvēdasvāmin belonging to Kāśyapa-gōtra and Vājasanēya-śākhā, for the king's own merit as well as that of his parents. Mentions <i>Mahāsāmanta Sarvādhikārādhikṛita</i> Indrabalarāja at the end. The plates were engraved by the goldsmith ( <i>askhaśalin</i> ) Golasiṅgha. Published in the <i>Journal of the Epigraphical Society of India</i> , Vol. V, pp. 93 ff. and plate.
13	A set of two copper-plates in the M.G.M. Musum. Findspot : Paśid near Batapura, Baloda Bazar Tahsil, Raipur District.	Kalachuri of Ratanpur	Prithvidēva II	[Kalachuri year] 893, Kārttika śu. 8, Thursday= 1141 A.D. October 16.	Sanskrit, Nāgarī	Records the royal grant of the village Dugara situated in Sāmantaṭṭi, to the brāhmaṇa Pārāśura, the son of Mahādhana and grandson of Gaṃgādhara belonging to the Bhāradvāja-gōtra. The charter was written by Vara, the son of Kirtti, the lord of Jamḍēra-grāma. Published in <i>Prāchya-Pratibhā</i> , Vol. V, pp. 117 ff. and plate.

A.—COPPER-PLATES, 1977-78—*Contd.*

32

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
14	<p>MADHYA PRADESH—<i>Concl'd.</i></p> <p>RAIPUR DISTRICT—<i>Concl'd.</i></p> <p>RAIPUR TAHSIL—<i>Concl'd.</i></p> <p>Raipur—<i>Concl'd.</i></p> <p>Another set of two copper plates in the same Museum. Findspot : Do.</p>	Do.	Ratnadēva III	[Kalachuri year] 934	Sanskrit (corrupt), Nāgarī	Records the royal grant of the village Vanikā to the brahmana Śaṅkara, the son of Pārāśara and grandson of Mahādhana belonging to Bhāradvājakula and the three <i>pravaras</i> Bārhaspatya, Āṅgīrasa and Bhāradvāja. The charter was written by Dharmarāja, the son of Vatsarāja of the Vāstavya family and the owner of Janḍēra-grāma. Published in <i>Prāchya-Pratibhā</i> , Vol. V, pp. 105 ff. and plate.
15	<p>REWA DISTRICT</p> <p>HUZUR TAHSIL</p> <p>REWA.—A set of two copper-plates lying in the office of the District Collector. Findspot : Sakarjima, P.S. Semaria, Sirmour Tahsil, Rewa District.</p>	Kalachuri of Tripuri	<i>Paramabhaṣṭāraka</i> <i>Mahārājādhirāja</i> Karnadēva	[Kalachuri] year 807, regnal year 4, Āśvina śu.15, Lunar eclipse= 1055 A.D., October 9. (The <i>tithi</i> , ended on the previous day).	Sanskrit, Nāgarī	Traces the genealogy of the king and records the royal grant of the village Vyāsaṇḍa situated in Ghōḍavāhi-pattalā to a number of brāhmaṇas (names given after dividing it in to fifty seven shares, for his own merit as well as that of his parents. The king is stated to have made the grant after taking a holy bath at Rājavāsini-sthāna on the occasion of the lunar eclipse.

MAHARASHTRA

PUNE DISTRICT

PUNE TALUK

- |    |  |                                |                       |  |   |  |
|----|--|--------------------------------|-----------------------|--|---|--|
| 16 | PUNE.—A set of two copper plates in the possession of Dr. (Mrs.) Shobhana Gokhale, Deccan College Post-graduate and Research Institute. Findspot : Matvan, Dapoli Taluk, Ratnagiri District. | [Kaṭachchuris of*] Traikūṭa-ka | Mahārāja Madhyamaśēna | [Kalachuri year] 256, Kārttika ba. 14. | Sanskrit, Western variety of Southern alphabet. | Issued from Aniruddhapura. Records the royal grant of the village Maṇḍikalanī situated in Tālikaṭāhāra-vishaya to the brāhmaṇa Śivasvāmin belonging to Kauṇḍinya-gōtra and Taittirīya-śākhā for the performance of <i>bali</i> , <i>charu</i> , <i>vaiśvadēva</i> and <i>agnihōtra</i> rites, for his own merit as well as that of his parents. It is also stated that one-sixth of the village granted was made over to Mātṛisvāmin, the brother's son ( <i>bhrātṛivya</i> ), probably of the donee. The <i>dūtaka</i> was Śārdūla. The charter was engraved by <i>Mahābalādhikṛita Mahāsāndhivigrahika</i> Karkka. Published in <i>Bhāratīya Itihāsa Aṇi Samśkrīti</i> , January 1972, pp. 5 ff. |
| 17 | Another set of two plates with the same person. Findspot : Do.   | Do.                            | Vikramasēna           | [Kalachuri year] 284, Chaitra ba. 2.   | Do.   | Do. Records the royal grant village Pañchama-laka situated in Mahakaṭa-āhāragharata-ṭikā to the brāhmaṇa Śivasvāmin belonging to Kauṇḍinya-sagōtra and Taittirīyaśākhā, a resident of Kallivana for the performance of <i>bali</i> , <i>charu</i> , <i>vaiśvadēva</i> and <i>agnihōtra</i> rites for the merit of Narēndra, Nārāyaṇa, himself as well as that of his parents. The <i>dūtaka</i> was Aniruddha. The charter was written by <i>sāndhivigrahika</i> Svāmika. Published in <i>ibid.</i> , October 1972, pp. 5 ff.  |

A.—COPPER-PLATES, 1977-78—*Contd.*

34

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>ORISSA</b> <b>PURI DISTRICT</b> <b>BHUVANESWAR TAHSIL</b>					
18	BHUVANĒŚVAR.—A set of three Copper-plates in the Orissa State Museum. Findspot: Phulbani, Phulbani Tahsil, Phulbani District.	Bhañja	Raṇabhañjadēva	Year 28	Sanskrit (corrupt), Nāgarī	Issued from Dhṛitipura. Records the royal grant of the village Vāḍamaśarā which is situated in Tulēsiṅga-vishaya in Khīṣjali-maṇḍala and which is sprinkled by the waters of the Mahānadi, to <i>Bhañjaputra</i> Trivikramanandi, the son of Kallunandi and the grandson of Vā. nandi belonging to Kṛish-pātrēya-gōtra and the three <i>pravaras</i> Atri, Ārchanānasa and Śyāvāśva. The charter was engraved by the goldsmith ( <i>sauvarṇnakāra</i> ) Śivanāga, the son of Pāṇḍi.
	<b>PONDICHERRY</b>					
19	PONDICHERRY.—Copper plate in the possession of the Municipal Commissioner. Findspot: Pondicherry. Impressions through Shri V.S. Subrahmanian, Mysore.	....	Napoleon III	1870 A-D., July	French, Roman	Records the erection of a statue in memory of Marquis Dupleix at Pondichery during the reign of Napoleon III, the Emperor of France by Admiral Rigault de Genouilly, the Minister of Marine and Colonies. The names of the Commissioner General and Governor Bontemps, Ordinator Director of Internal affairs (acting) M.M. Lacouture and Director of Bridges and Canals (acting) Rouger are mentioned.

TAMIL NADU						
MADRAS CITY DISTRICT						
20	MADRAS.—Impressions from the Director of Archaeology, Government of Tamil Nadu, Madras, through Shri P.R. Srinivasan. Findspot: Vēlañjēri, Tiruttani Taluk, Chingleput District, Tamil Nadu.	Pallava	Aparājita	Regnal year 9, 2[1]9th day.	Sanskrit, Grantha; Tamil	The king is described as the first son of Kampavarma and his queen Vijayā of the Gaṅga family. Kampavarma is said to have wrested the kingdom after defeating Nripatuṅga in battle. Records the royal grant of tax-free <i>dēvadāna-brahmadēya</i> by clubbing Pūdūr with Mēliruñjēru as <i>kāni</i> to the <i>sabhaiyār</i> of the latter place stipulating that they should measure out 1000 <i>kāḍi</i> of paddy annually as <i>pañchavāra</i> to the deity Subrahmanya on the hill at Tiruttani, at the instance of Vāmana. Brahmadhirāja is stated to be the executor ( <i>āṇatti</i> ). Podiṇi Mahādēva-bhaṭṭar composed the <i>prasasti</i> and Vijayaṇṇa wrote the same.
21	Do.	Chōla	Parāntaka I.	Regnal year 25, 193rd day	Do.	Contains a short genealogy of the Chōla king. Records a similar grant of <i>brahmadēya</i> by clubbing Tālaivēḍu, Mayāṅgaṟu and Kīlkal with Mēliruñjēru to the same <i>sabhaiyār</i> as in No. 20 above stipulating that they should measure out annually 3000 <i>kāḍi</i> of paddy and 9 <i>kaḷaṅḷu poṇ</i> to the government. Brahmaḷavādhirāja was the petitioner and Sarvadēva of Kīlinalūr and Raṇasimha were the <i>āṇattis</i> .

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78

36

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>ANDHRA PRADESH</b> <b>EAST GODAVARI DISTRICT</b> <b>AMALAPURAM TALUK</b>					
1	MUKTIŚVARAM.—Muktiśvara temple, <i>Garbhagriha</i> door-way.	....	....	Śaka 1687, Kali 4866	Telugu	Records the construction of a stone-temple ( <i>rāti-guḍi</i> ) by Buchchamma, daughter of Vatsavāya Vēṁkaṭaḥṣiṣṇamarāju and wife of Daṁttulūri Padmarāju for the glory of both the families.
2	<i>Mukhamāṇḍapa</i> , pillar.	....	Pōlayadēva-mahārāju	Śaka..... Śu. [1, Satur- day].	Do.	States that [...] <i>maṇḍaleśvara Pasumaḍṭi</i> Pōlaya-dēvamahārāju made a gift of land of 5 <i>kha</i> in extent. The gift-land is stated to have been entrusted to the 72 <i>niyōgas</i> . In characters of the 13 the century.
3	Kēśavasvāmi temple, <i>maṇḍapa</i> , left wall.	....	....	....	Do.	Records the construction of a shrine to the goddess Indirā within the premises of the Kēśavasvāmi temple at Muktiśvaram by Kōḍūri Achyutarāma, son of Timmaya and Achyutāmbā and grandson of Viraya, who belonged to Vennagamṭi-gōtra. It further records that the image of the goddess was consecrated in the year Raktākshi, Vaiśākha Śu. 10, Sunday. In late characters.

4	NANDAMPŪḌI.—Rāmalingēśvara temple, central shrine, door-way.	....	....	Kali 4913, Śaka 1734, Āṁgi-rasa Mārḡaśi-rsha ba. 30, Saturday= 1813 A.D., January 2.	Do.	Records the renovation of the temple of the deity Rāmalingasvāmi by Lakshminarsu, son of Pērubhoṭlu and grandson of Vaḍlamāni Gavarambhoṭlu. It further states that the masons of the temple gave away one fourth of their income as a gift to the same temple.
5	Mukhamanḍapa, pillar.	....	....	Āshāḍha ba....	Do.	Mutilated. Records the gift of money for <i>mukha-manḍapa</i> (obviously for its maintenance) at the time of the death of Vissanna probably by Lakshmaya, Latsayya and others who seem to have been related to the deceased. In late characters.
6	NĒDUNŪRU.—Kanakadurga Chinna-Mallikārjuna temple, <i>mukhamanḍapa</i> , pillar.	....	....	Śativāhana [Śaka *] 1814	Do.	Seems to record the gift of 1 <i>ekaram</i> of land to the deity Śrī Chinna-Mallēśvarasvāmi by Jaganna, son of Ākella Veṅkaṭarāmanna.
7	PĒRŪRU.—Lakshminarasimha temple, <i>kalyāṇa-manḍapa</i> , pillar.	....	....	(1) Vyaya, Mārḡaśira ba. 13; (2) Sarvajit, Mārḡaśira ba. 30.	Do.	Seems to refer to certain temple works ( <i>guḍi-prayōjanam</i> ) undertaken by Vumāmahēśvaruḍu, son of Pēri Veṅkaṭapati between the two dates quoted in the record. In late characters.
8	Sōmēśvara temple, <i>manḍapa</i> , pillar.	....	Kutupanamalka voḍaya	Śaka 11.]70, Bhāva, Vaiśākha ba. 8, Thursday. Irregular.	Do.	Records the construction of a sluice to a tank at Palivela, probably included in Pātakōṭasthalam, by an individual (name not clear). Also refers to the visit of <i>Hindūrāyamānamardana</i> , <i>Sulurāna</i> Kutupana-malka-voḍayalu to Rājamahēndravaram. In characters of the 16th century.



Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>ANDHRA PRADESH</b> —Contd.					
	<b>EAST GODAVARI DISTRICT</b> —Contd.					
	<b>AMALAPURAM TALUK—Concl'd.</b>					
9	PÖTUKURRU.—Slab near the temple of the village goddess.	....	....	Svabhānu, Chaitra śu. 15, Wednesday = 1583 A.D., March 27.	Telugu	States that Appali Rāmābhaṭṭu got the image of Pōturāju made.
10	VILASA.— Chennakēśavasvāmi temple, slab fixed into the wall behind the god's image.	....	....	Kīlaka, Mārga..	Do.	Built in. Only the date portion is available. In late characters.
	<b>RAJAHMUNDRY TALUK</b>					
11	RAJAHMUNDRY.—Stone preserved in the R.S.R. Museum. Findspot : Nellore, Nellore District.	Telugu Chōḍas	Mallidēva Chōḍa mahārāja	....	Do.	Damaged. Seems to record a grant. Other details are not clear. In characters of the 12th-13th centuries A.D.
12	Do. Findspot : Madurapūḍi, Rajahmundry Taluk, E. Godavari District.	Reḍḍi	Kāṭamareḍḍi Vēmareḍḍi	Śaka 1327, Tārana, Pushya śu. 10, Thursday, Makara-saṁkrānti. Irregular.	Sanskrit and Telugu, Telugu.	Gives the genealogy of the king and records the royal grant of the village Madurapūḍi, also known as Komaragiri-pura, to the deity Vēdādri-Narasimhadeva on the bank of the Gautami river for the perpetual merit of his master Komaragiri-reḍḍi.

13	Stone lying in the compound of the Gouthami Library.	Do.	Vēma, son of Kāṭa	1327 ( <i>śaila-nētra-traya-śaśi</i> ), Pārthiva, Māgha 9.	Sanskrit (verse), Telugu	Seems to record the grant of the village Māḍa, situated on the banks of the Tulyabhāgā, a tributary of Gōdāvari, renamed as Komaragiripura, by the king to provide for offerings to the deity Śiva.
14	Nandi found in a site near the Andhra Kesari Junior College.	....	....	....	Telugu	Records that this (i.e. the Nandi image) is the gift of Māreḷḷa-Bhīma to (the temple of) Mṛikamḍu-liṅga. In characters of about the 12th-13th centuries.
15	Broken pillar set up in the Municipal office compound.  RAMACHANDRAPURAM TALUK	....	....	Śaka 1360, Kālayukti, Chaitra śu. 15.	Do.	Damaged. Records the grant of land and two <i>paḷla</i> of paddy for the mid-day services of the deity (name lost) and mentions the eastern <i>maṇḍapa</i> .
16	DRĀKSHĀRĀMAM.—Bhīmēśvarasvāmī temple, pillar in the <i>uyyālamaṇḍapa</i> .	....	....	Śaka [1219], Hēmaḷarāmbi, śu. 5, Thursday=1297 A.D., July 25.	Do.	Records the consecration of the image of Durgā to the north-west of Bhīmēśvara temple by Gōsu Lachchi-ṣeṭṭi and his wife for their perpetual merit. The writer is Peddanāchāryya.
17	Southern <i>gōpura</i> , left wall.	....	....	....	Sanskrit (verse), Nāgarī	Damaged. Contains a poetic eulogy on the god Śiva called Bhīmēśvara (obviously of Drākshārāma) in the inscription. In character of the 13th century.
18	Tier of the Nakuleśvara shrine.	....	....	Śaka 1359	Telugu	Damaged. Seems to record some construction by Gaṁḡga-Malli-ṣeṭṭi and mentions Śrīśaiḷa, Śimhāchala and Rājamahēndravara.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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l. o.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p>ANDHRA PRADESH—<i>Contd.</i></p> <p>EAST GODAVARI DISTRICT —<i>Concl'd.</i></p> <p>RAMACHANDRAPURAM TALUK —<i>Concl'd.</i></p> <p>DRĀKSHĀRĀMAM—<i>Concl'd.</i></p>					
19	Pillar in the <i>vedikā-maṇḍapa</i> .	....	....	....	Telugu	Mentions Daṁmaka, wife of Bōlapaṭṭa Kōṇapa who is described as the servant of Śrī Lakshminārāyaṇa. In characters of the 17th century.
20	Another pillar.	....	....	....	Do.	Mentions Kurepalli Nārāyaṇaphaṇi-vōrōji, the servant of Śrīrāma. Do.
21	Front wall of the <i>navagraha</i> shrine.	....	....	<p>Śaka 1806 (in numerals, wrong for 1809) (<i>aṁka- bir̥du-vasu-bhū</i>) Sarvajit, Māgha śu. (<i>Vaḷaksha daḷa</i>) 7, Fri- day=1888 A.D., January 20.</p>	Sanskrit and Telugu, Telugu	Records the consecration of the <i>navagrahas</i> to the east of Bhīmēśvara by Venkātārya and his wife Maṅgamma. The record is written by Mummiḍivarapu Venkkaṭa-Subrahmaṇyam, who is probably the resident of Jēgurupāḍu.

INDIAN EPIGRAPHY

## GUNTUR DISTRICT

## MANGALAGIRI TALUK

22	AMARĀVATI.—Octagonal pillar in the Archaeological Museum.	....	....	....	Prakrit, Brāhmi	Records the gift of the shaft of the umbrella ( <i>chhata-dada-chhatra-daṇḍa</i> ) for the merit of Nadayaśā's daughter Uttaramitā accompanied by her daughter. In characters of about the 1st century B.C.
23	Fragment of a cross-bar. Findspot : <i>Mahā-stūpā</i> area.	....	....	....	Do.	Reads : .... <i>sa-māūkasa seṭhino thabho</i> . In characters of about the 1st century A. D. Published in <i>Studies in Indian Epigraphy</i> , Vol. I, p. 70 and plate.
24	<i>Sūchi</i> slab. Findspot : Do.	....	....	....	Do.	Reads : <i>Dhamasa</i> . In characters of about the 2nd century. Published in <i>JAIH.</i> , Vol. IV, p. 4 and plate.
25	Two fragments of an upright stone. Museum Nos. 120-1 and 2.	....	....	....	Do.	Reads : (1)... <i>no aya[kuḍa]ku</i> ... (2) ... <i>rasa bhariyāya balā[ma]</i> (3) ... <i>thabho</i> . Do. Published in <i>ibid.</i> , p. 7 and plate.
26	Lintel beam.	....	....	....	Do.	Broken. Reads : <i>Budhi gahapati putasa Charida</i> ... A <i>śrīvatsa</i> symbol is engraved in the beginning. Do.
27	Stone lintel. Findspot : Gumma-ḍidurru, Nandigama Taluk, Krishna District.	....	....	....	Do.	Records that (this) beam, three cubits long, in the <i>chaityaka</i> , is the gift made for (the merit of) Sidhathā, the female pupil of <i>Purima-mahāvina-seliya</i> school. Do.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>ANDHRA PRADESH—<i>Contd.</i></b> <b>GUNTUR DISTRICT—<i>Concl'd.</i></b> <b>MANGALAGIRI TALUK—<i>Concl'd.</i></b> <b>AMARĀVATI—<i>Concl'd.</i></b>					
28	Stone lintel. Findspot : Gumma- ḍidurru, Nandigama Taluk, Krishna District.	....	....	....	Prakrit, Brāhmī	Records that this (beam) measuring three cubits long, is the gift of the house-holders Koṃḍakha and Mula and their respective wives Mahākāmmā and Koṃḍakāmmā for (the merit of) Bālikā and Haghā. Do.
29	Stone railing. Do.	....	....	....	Do.	Records that this railing ( <i>vedi[kā]</i> ) god is the gift of Budhā, the wife of Nāgabo-dhika and mother of Budharakhita, for the merit of Chamda and Samā. Do.
30	Frieze beam. Do.	....	....	....	Do.	Purport not clear. Mentions <i>Vaṇṭyaputa</i> , <i>Mahātalavara</i> , Pakala-gāma and the deity Mahāpakalesara. Also contains the expression <i>mugaya</i> . Do.
31	Lower portion of a <i>pūrṇakumbha</i> .	....	...	....	Do.	Left side broken and lost. Records the gift probably of the <i>pūrṇa-kumbha</i> to the great Chaitya of Dhaṇakata (Dhānyakataka) by a person (name lost) accompanied by his brother and sister on the occasion of <i>Dak-shiṇāyana</i> . Do. Published in <i>JAIH.</i> , Vol. IV, p. 10, No. 66.

32	A slab depicting <i>Dharma-chakra</i> worship. Museum No. 61 and 191/217.	....	....	....	Do.	Records apparently the setting up of the slab bearing the <i>dharma-chakra</i> in the great <i>chaitya</i> associated with the best of elements of the Bhagavat (i.e., Budha), in the Jan-budvipa by Bodhika, son of Kalivāṇa together with his parents, and nephew and Budharakhita's third son and the community Chūla-Saṅgha. Do. <i>Ibid.</i> , Vol. IV, p. 8, No. 61.
33	Right side of Bōdhisatva-Padmā-pāṇi image.	....	....	....	Sanskrit, Nāgarī	Records the Buddhist formula <i>yē dharmā hētu prabhavā</i> , etc. In characters of about the 9th-10th centuries. Published in <i>Ibid.</i> , Vol. I pp. 67-68 and plate.
	KRISHNA DISTRICT NANDIGAMA TALUK					
34	GUMMAḌIDURRU.—Pillar lying to the east of votive <i>stūpa</i> . Impressions through Sri Veeraswamy, Conservation Assistant, South Eastern Circle, Archaeological Survey of India, Vijayawada.	....	....	....	Prakrit, Brāhmī	Broken at the left side. Reads : (1) [Dh]ruvasenasa Nāgabodhikasa sa-bam- [dh]usa Chāmdasa cha bhatukānam kha. (2) <i>sa</i> In characters of the 2nd century.
35	Do. Do.	....	....	....	Do.	Do. Reads : <i>gabodhikasa sa [bāmdhusa] cha[m]dasa cha [khabho]</i> . Do.

## B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—Contd

4

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH—Contd. PRAKASAM DISTRICT VINUKONDA TAULK					
36	DŪPĀḌU.—Sculptured slab, representing a Buddhist <i>stūpa</i> , on a mound near the Nāgārjunasāgar canal being excavated.	....	....	....	Prakrit, Brāhmi	Seems to record some gift by a <i>Samanaḥ</i> along with his wife. In characters of about the 3rd century.
	WARANGAL DISTRICT MULUGU TALUK					
37	CHITYĀLAḌĀḌU.—Pillar lying in a field.	Kākatīya	Gaṇapati	Śaka 1135 ( <i>śara-lōka-bhū</i> ), Śrīmukha, Madhu (Chaitra) śu. 8, Sunday, Pushya= 1213 A. D., March 31.	Sanskrit, Telugu	Damaged. Records that Kāṭaya-sēnānī, son of Kāma-chamūpati and grandson of Kāṭaya-chamūpati constructed the temple along with <i>prākāra</i> , consecrated the image of Rudrēśvara and made some gift for the services, the details of which are lost. Kāṭaya (II) who is described as <i>pratigaṇḍa-bhairava</i> is stated to have received a <i>śimhāsana</i> , the title of <i>maṇḍalika</i> and two <i>chāmaras</i> from his overlord who was pleased with his valour. Published in the <i>Inss. of A.P., Warangal Dt.</i> , No. 52.

38	GHANĀPŪR.—Pillar lying in the ruined Śiva temple.	Do.	Do.	Jaya, Vaiśākha śu. 13, Thurs- day=1234 A.D., April 13. (The Śaka year was 1156).	Telugu	Records the Paṣyita-Gaṇapatiraḍi consecrated Gaṇapatiśvara at Paṣāyita-Gaṇapapura and made a grant of 10 <i>maṇḍuṭu</i> of land for the food offerings to the deity.
39	MACHCHĀPURAM.—Pillar planted outside the village.	Do.	Do.	Śaka 1139, Iśvara	Do.	Records that a certain Verṇnapa-reḍḍi constructed temples and tanks in the name of his father and made a grant of land for the services of <i>dhūpa</i> , <i>dīpa</i> , <i>naivēdya</i> to the deities Lōkēśvaradēva, Ekkēśvaradēva and Pāṭidēva while Rēcherla Kātaya was ruling over Maṇḍaḍi. Published in the <i>Inss. of A. P., Warangal Dt.</i> , No. 54.
40	VENKATĀPŪR.—Broken pillar near the Panchayat office.	....	....	....	Do.	Damaged. Records that a certain <i>paḍḍu</i> Kē-taya made a grant of land of 5 <i>maruṭu</i> after exempting it from (the tax) <i>nirōhari</i> for the lamp and food-offerings to Cheru-Mallikārjuna while Guṇḍemrāju of Mādha-varma-varṇṣa was ruling. The gift is stated to be a <i>sarvamānya</i> . In characters of about the 13th century. Published in <i>ibid.</i> , No. 31.
WEST GODAVARI DISTRICT						
CHINTALAPUDI TALUK						
41	GUNTUPALLE.—Pillar in the monastery area at the <i>stūpa</i> site near the caves.	....	....	....	Prakrit, Brāhmi	Records that this pillar of fame ( <i>jasakharibha</i> ) is the pious gift of Budhā, a layworshipper ( <i>upāsikā</i> ) and the wife of the householder Haṁgha and that it was installed in the <i>mahāselamaḍaya</i> of Mahānagapavata by the <i>Āriya-saṁgha</i> . In characters of about the 2nd century. A.D. Published in the <i>Journal of the Epigraphical Society of India</i> , Vol. V, pp. 54-56, No. 10.



B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p><b>ANDHRA PRADESH</b> — <i>Concl'd.</i></p> <p><b>WEST GODAVARI DISTRICT</b> — <i>Concl'd.</i></p> <p><b>CHINTALAPUDI TALUK</b> — <i>Concl'd.</i></p> <p><b>GUNTUPALLE</b>— <i>Concl'd.</i></p>					
42	Another pillar in the same place.	....	....	....	Prakrit, Brāhmi	Records that pillar in the stone <i>maṇḍapa</i> ( <i>sela-maḍava</i> ) on the Mahānāgapavata ( <i>Mahānāgaparvata</i> ) together with a cave ( <i>sa-ghara</i> ) is the pious gift of Naṭaga, son of the house-holder Utaraba Gagana, the son of Chetapaika, and the lady Duhusā. Do. Published in <i>ibid.</i> , p. 53, No. 7 and plate.
43	Slab found in one of the caves near the <i>stūpa</i> site.	....	....	....	Do.	Records that this ( <i>i.e.</i> the slab) is the gift of the <i>bhikhuni</i> (name not given) who was the pupil ( <i>aṃtevaśīn</i> ) of Budhi. Do. Published in <i>ibid.</i> , No. 5 and plate.
44	Rectangular limestone pillar below No. 43.	Sālaṅkāyana	Vijaya Nandivarman (II)	....	Sanskrit, Southern characters	Damaged and worn out. Refers to the royal family as Salaṅka, to the capital city as Vijaya-Vēṅḡipura and describes the ruler as

						the great-grandson of Hastivarman, grandson of Nandivarman and son of Achaṇḍavarman. Seems to refer to a <i>vihāra</i> in line 16 and records a grant of land. In characters of about the 5th century. Noticed in <i>ibid.</i> , No. III, pp. 56-57 and plate.
45	KĀMAVARAPUKŌṬA.— Kalyāṇa-maṇḍapa near a rice mill, pillar.	....	....	....	Sanskrit and Telugu, Telugu	The single Sankrit verse invokes the blessings of the deity Gōpikānātha. Seems to record the grant of land for the service ( <i>avasara</i> ) of the deity Gōpinā[tha]dēva of Kāmvarapukonḍa by Kō[li]kala Puḍaṇarāju for the merit of Kapilēśvara, the son of Gōpinā[tha]. In characters of abot the 16th century.
<b>GUJARAT</b>						
<b>AHMADABAD DISTRICT</b>						
<b>AHMADABAD TALUK</b>						
46	AHMADABAD.—Stone slab. Photographs received from the Director of Archaeology, Government of Gujarat, Ahmadabad.	....	....	Vikrama 1723, Jyēsthā śu. 5, Monday= 1666 A.D., May 28.	Local dialect, Nāgarī	Mentions Rōmōla, Amāra-gāma and the brāhmaṇas ( <i>śrōtriya</i> s) probably belonging to that village. Seems to record details (not clear) pertaining to an order ( <i>ādēśa</i> ) issued by <i>Divān</i> Aśrimavālughā. Below is engraved, in relief, the figure of a <i>gardabha</i> curse.
<b>BARODA DISTRICT</b>						
<b>BARODA TALUK</b>						
47	BARODA.—A sandstone pillar kept in the Museum and Picture Gallery. Findspot Mehsana District.	....	....	Vikrama 1350, Chaitra ba. 2, Sunday, Aśvinī. Irregular.	Sanskrit (corrupt), Nāgarī	Probably records the obeisance of Paiyāva Rāūla and Khatrapa-Māñivāsa.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78 — *Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p><b>GUJARAT—<i>Contd.</i></b></p> <p><b>BARODA DISTRICT—<i>Concl'd.</i></b></p> <p><b>BARODA TALUK—<i>Concl'd.</i></b></p> <p><b>BARODA—<i>Concl'd.</i></b></p>					
48	A slab lying near the carpenter's workshop of the same Museum. (A.C.I. 52/0.A.130) Findspot : Goros.	....	<i>Mahārāyāmrāva</i> Kalyā- ṇamalla	Vikrama 1682, Śaka 1547, Uttarāyana, Vasanta-ritu, Phālguna śu. 5, Monday, Aśvinī, Ain- dra-yōga, Bava-karaṇa = 1626 A.D., February 20.	Sanskrit and Local dialect, Nāgarī	Partly worn out. Refers to the king as ruling from Ilacha-durga. Also refers to the queen Pāṭamadēbāt, <i>kūara</i> Jagamṇātha, the <i>grāmādhikāraṇī</i> , of the village Sīmsuvaṇī and to <i>grihēśa</i> Dhīvara, the <i>adhikāraṇī</i> of the village Galāḍiyā in the Iḍara-dēśa. Mentions the names of a number of individuals who collectively constructed four wells and probably a tank in the village Pāḍasa.
49	Another slab lying in the same place. (A.C. 1.45/0.A. 120). Findspot : Sabarkantha District.	....	....	Vikrama 1693, Phālguna śu....	Local dialect Nāgarī	Purport not clear. Figure of a standing horse is carved below the writing.

RAJKOT DISTRICT						
DHORAJI TALUK						
50	PĀTANVĀV.—A fragmentary stone. Photographs received from the Director of Archaeology, Govt. of Gujarat, Ahmadabad.	Kshatrapa	....	Year 3	Mixed dialect, Brāhmī	Fragmentary. Mentions a king bearing the title of <i>Mahākshatrapa</i> and his son <i>svāmi Dama</i> ...and contains the numeral three in word as well as figure in line 3. In characters of the 3rd century.
51	Another stone in the same place. Do.	....	....	....	Do.	Reads : <i>Mitarakhī[īṣe]na kata</i> . Do.
52	Third stone in the same place. Do.	....	....	....	Do.	Indifferently engraved. Read : <i>Rājñō Mahākshatrapasya</i> in the last line (i.e.) line 4). Do.
SABARKANTHA DISTRICT						
IDAR TALUK						
53	BADOLA.—A white stone fixed in the left side wall of the step-well (vāv).	Rāṭhōḍa	Kalyāṇamalla	Vikrama 1682, ( <i>nayana-ashṭa-kalā</i> ), Phālguna ba. [2].	Sanskrit, Nāgarī	In prose and verse. Refers to the chief as ruling from Māchhala-durga. Records the construction of the entrance to a well ( <i>vāpī-dvāra</i> ) by Sārngā, who hailed from Vāghēla stock and was the maternal uncle of the ruler.
54	CHĀNDAPA.—A broken red-sandstone lying in the field of Shersingh to the west of the village.	....	....	Vikrama... Bhādrapada...	Do.	Broken and incomplete. Probably records certain gift to a brāhmaṇa by a <i>Rājaputra</i> (name lost) on the occasion of <i>sūrya-grahaṇa</i> . In characters of about the 15th century.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>GUJARAT—Contd.</b> <b>SABARKANTHA DISTRICT</b> <b>—Contd.</b> <b>IDAR TALUK—Contd.</b>					
55	DĀVAḌ.—A slab lying at the entrance of the <i>darbār</i> .	....	....	Vikrama 147[2].	Local dialect, Nāgarī	Probably records some construction the details of which are not clear. Refers to the village Dyavaḍa (i.e. Dāvaḍ) in lines 3 and 4.
56	A slab set up in the water-trough ( <i>havāḍa</i> ).	....	<i>Mahāmaṇḍalēśvara Rāṇa</i> <i>Lūṇadhavaladēva</i>	Vikrama 1305, Āśvina ba. 11, Monday = 1249 A.D. September 4.	Sanskrit, Nāgarī	Records the royal proclamation made to (the residents of) Dayāvaḍa that Bhūṇāka, probably the son of <i>Maṇḍalēśvara Jāgasiha</i> , died in a battle fought against <i>Rāja Virā</i> .
57	A slab lying near the water-trough near the <i>Ankōlmātā</i> step-well.	....	....	Vikrama 1353, Chaitra ba. 15	Local dialect, Nāgarī	Purport not clear. Refers to a certain <i>Rāṇa Kumrapāda</i> .
58	Inner side of the southern beam of the stone <i>maṇḍapa</i> on the bank of the tank.	Do.	....	....	Nāgarī	Purport not clear. Reads : <i>Bhāsājī</i> in line 3. In characters of about the 15th century.
59	Lower side of the same beam.	....	....	....	Do.	Reads : <i>Śrīgha</i> . Do.

60	IDAR.—Pedestal of the Nandi in the Mahānkālēsvara temple.	....	....	Vikrama 1818, Śrāvaṇa śu. 2.	Gujarātī, Nāgarī	Records only the date which may refer to the installation of the image.
61	JĀDAR.—A stone set up near the water-trough ( <i>havādā</i> ).	....	....	Vikrama 1905, Śrāvaṇa	Do.	Mentions Mētābhāi of the Daśanagara-jñāti and a certain Khētarāma. Probably records the construction of the <i>havādā</i> , a seat, etc.
62	A slab lying near the Hanumān temple.	....	....	....	Nāgarī	Worn out. Begins with the invocation <i>Śrī-Gaṇēśāya [namah]</i> . In late characters.
63	MAHŌR.—A broken shaft of a pillar lying near the temples of Śiva and Brahma.	....	<i>Rājādhi[rā*] ja Bhāṇa</i>	Vikrama 1532, Śaka 1399, Māgha śu. 13, Thursday. Irregular.	Sanskrit, Nāgarī	Broken and incomplete. Mentions Muharigrāma (i.e. Mahōr) in lines 6 and 7.
64	SĀBALWĀḌA.—A rectangular stone set up in the left side wall of the step-well ( <i>vāv</i> )	[Rāṭhōḍa]	<i>Mahārāya</i> Bhāramalla	Vikrama 1599. Vaiśākha ba. 7, Wednesday=1543 A.D., April 25.	Sanskrit and Gujarātī, Nāgarī	Records the construction of a step-well ( <i>vāvī</i> ) for public utility by <i>Mātā bāi</i> Dhyārāṇī, the sister of Jivāṇī, the queen ( <i>mahārāṇī</i> ).
65	SĀBLI.—A marble stone fixed in the western wall of the village <i>kuṇḍa</i> .	Do.	Do.	Vikrama 1599, <i>Uttarāyaṇa</i> , <i>Śiśira-ritu</i> , Māgha śu. 5, Wednesday=1543 A.D., January 10.	Do.	The king is described as belonging to the line of Bhānu-bhūpāla and as the son of Bhimabhūpa. Records the construction of a tank ( <i>kuṇḍa</i> ) for public utility by <i>Bāi</i> Kuari, sister of Jivāṇī, the queen ( <i>Mahārāṇī</i> ) The Sanskrit version is in verse.
66	A stone in the south-eastern face of the basement of Jaina temple (Savāsaudahēḍā).	....	....	Vikrama 1625.	Local dialect, Nāgarī	Mentions three individuals named <i>sōni</i> Padmas[i], <i>sōni</i> Chhāmpasi and Pratāpasi.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p><b>GUJARAT—<i>Concl'd.</i></b></p> <p><b>SABARKANTHA DISTRICT—<i>Concl'd.</i></b></p> <p><b>IDAR TALUK—<i>Concl'd.</i></b></p> <p><b>SĀBLI—<i>Concl'd.</i></b></p>					
67	Another stone in the same place.	....	....	....	Sanskrit, Nāgarī	Mentions <i>sūtrakāra</i> Saghāraṇaka, a resident of of Vaḍanagara. In characters of the 16th century.
68	A stone with a pair of feet, lying, on the hillock ( <i>vartīḍhērīvā</i> ) to the south of the village.	....	....	Vikrama 1808, Chaitra śu. 3.	Do.	States that the pair of feet is that of Śānti-vijayagaṇi, the disciple of <i>bhaṭṭā(ṣṭā)ṛaka</i> Vijayara[ṭṇa]sūriśvara.
69	VAḌĀLI.—Base of a pillar in the Rāmjī mandir.	....	....	Vikrama 1202.	Nāgarī	Records the date only.
70	A slab kept in the compound of the Baijnāth temple.	....	<i>Mahārāṇaka</i> Arjunadēva	Vikrama 132[0], Kārttika śu. 8, Thurs- day = 1363 A.D., Octo- ber 11, f.d.t. '09	Sanskrit, Nāgarī	Damaged and worn out. Mentions Vāṭāpalli (Vaḍāli). Probably records some gift to the deity Vaidyanātha. Also mentions the village Pālḍi and a certain Mūlarāja.

71	Another slab kept in the same compound.	....	....	Vikrama 1[331], Āśvina ba. [10], Wednesday=1274 A.D., September 26.	Do.	Do. Seems to record a gift made by <i>Rāṇa</i> Āmaṇadēva on the occasion of a lunar eclipse.
72	Western wall (outside) of the <i>garbhagriha</i> of the same temple.	....	....	Vikrama 1544.	Local dialect, Nāgarī	Purport not clear. Mentions <i>Rā°</i> Kājā, son of <i>Rā°</i> Chāṁga, and his wife Kati. Refers to a <i>prāsāda</i> .
73	A stone set up near the Gaṇeśa temple in the Rāmji-mandir road.	....	....	....	Nāgarī	Damaged. Purport not clear. Ends with the letter <i>śrīḥ</i> . In characters of about the 14th century.
74	A slab set up behind the Hanu-mān shrine in the Rāmji-mandir compound.	[Rāḥḥḍa]	[Mahārāja] Bhāramalla	....	Do.	Worn out. Refers to a <i>Rāūla</i> (name lost) in line 4. In characters of about the 16th century.
75	A stone set up in the <i>kasbā</i> area.	....	....	(1) Vikrama 1611. (2) Vikrama 1612.	Do.	Badly damaged and worn out. Purport not clear.



Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA</b> <b>BELLARY DISTRICT</b> <b>SIRUGUPPA TALUK</b>					
76	AGASANŪRU.—Stone set up in the compound of the temple of Āñjanēya.	Vijayanagara	Sadāśivarāya, ruling from Vidyānagara	Śaka 1473, Virōdhikṛit, Kārttika śu. 12, Utthāna-dvādaśi	Kannāḍa	Records the grant of the village Āsaganūru (i.e. Agasanūru), situated on the banks of a river (name not clear) near Ādavāni, to the deities Saptādrivāsa-Lakshmī-nivāsa-Tiruveṅṅalanātha and Tiruveṅṅalanātha of Tirupati for the <i>amṛitapaḍi</i> services by Koṇḍeyadēva-mahā-arasu, son of Kōṇēti Timmaya-mahā-arasu and grandson of <i>mahāmaṇḍalēśvara</i> Rāmarāja-Chika Koṇḍayadēva who belonged to Sōma-vamśa, Ātreya-gōtra, Āpastamba-sūtra and Yajuś-śākhā.
77	Fragmentary stone kept in the temple of Ōbaḷēśvarasvāmi.	....	....	....	Do.	States that Kambaḷa Māye-seṭṭi was the disciple of U[da]ya-chariḍra-bhaṭāraka. In characters of about the 11th century.
78	BĀGAVĀḌI.—Stone fixed to the outer side of the northern compound wall of the mosque.	....	....	Śaka 914, Nandana, Chaitra śu...., Tuesday.	Do.	Partly damaged. Seems to record some gift by Anumarasa and Bijjaya and mentions Achayya of Bāgavāḍi.

79	Stone lying by the side of the old fort near the Āñjanēya temple.	....	....	Raudri, Mārggaśira [ba]. 12.	Do.	Damaged. Seems to refer to an agreement ( <i>Kaūlu</i> ) between Chikana-nāyaka, the administrator of Bāgavāḍi and the <i>Kāryakarta</i> of <i>mahāmaṇḍalēśvara</i> Timmappayadēva mahā- arasu and the people of Bāgavāḍi relating to the share of tenancy and specifying stipulations (details lost). In characters of about the 15th century.
80	BAGGŪRU.—Stone buried in the government land survey No. 179, near the field of Araliganuru Bhīmanagaḍa.	Chālukya	Vijayādityadēva ruling from Kisuvōḷal	Śaka...., Jaya, Chaitra śu. 15, Vyatipāta	Do.	Do. States that the village Bagguvura was given as an <i>agrahāra</i> to a certain Baṇṇama- yya. Also records grant of thirty <i>mattars</i> of land. In characters of about the 11th century.
81	A <i>saṭi</i> stone kept behind the temple of Āñjanēyasvāmi.	Vijayanagara	Dēvarāya (II)	....	Do.	Worn out. Mentions the king's title <i>gaṇḍa- bhēruṇḍa</i> in line 3. and refers to a person (name lost) as <i>aśvapati</i> , <i>gajopa</i> [ti], <i>narapati</i> and <i>gajabhēṇṭekāra</i> .
82	Stone set up outside the compound of same temple.	....	....	....	Do.	Badly damaged. Contains the word <i>agrahāra</i> . In characters of the 15th century.
83	BALKUNDE.—Stone in the field of Sanagara Gowda Nagappa.	Rāshtrakūṭa	Akālavarsha (Kṛishṇa III)	Śaka 878 (in words), Naḷa, Māgha śu. 1, Punarvva [su], Thursday. Irregular.	Sanskrit Kannaḍa, Kannaḍa	Fragmentary and damaged. Refers to a holy place ( <i>tīrtha</i> , name lost) and an earlier grant of the village Vaḷinūraka, along with Kariūra and Kantharikā as <i>dēvabhōga</i> to that place. It is further stated that the grant, having fallen into disuse in course of time, was renewed by Śatrughna, the <i>pradhāna</i> of the Rāshtrakūṭa emperor. The <i>pradhāna</i> is described as belonging to the Gajajivi-varīśa and as administering the Ballakunda-vishaya.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA—<i>Contd.</i></b> <b>BELLARY DISTRICT</b> <i>—Contd.</i> <b>SIRUGUPPA TALUK—<i>Contd.</i></b> <b>BALKUNDE —<i>Concl.</i></b>					
84	Hero-stone lying near a well called <i>Uppinabāvi</i> near the residence of Fakhruddin.	....	....	Śaka 889, Kshaya, Kārttika ba. 14, Tuesday= 966 A.D., November 13, f.d.t. '30.	Kannaḍa	Seems to record the death of a person (details not clear) in a battle. Mentions <i>Dēmapayya</i> [Nanni] <i>Noḷamba</i> and <i>Jīnamayya</i> .
85	Slab in the same place.	....	....	Śaka... , [Sarva]..., [Mārgga]śira ba....	Do.	Badly damaged. Purport not clear. In characters of about the 10th century.
86	Circular pillar of the <i>maṇḍapa</i> called <i>grāmachāvaḍi</i> at the entrance of the village.	Noḷamba. Pallava	Noḷambādhiraḷa	Śaka 930 (in words and numerals) Kilaka,	Sanskrit and Kannaḍa, Kannaḍa	Records that Śridharāryya, son of Māchināryya belonging to Kauśika-gōtra and a <i>niyōgi</i> of the king who is described as <i>ghaṭeyanika-kāra</i> and <i>chitraveḍeṇiga</i> constructed a temple (referred to as <i>Kūṭa</i> ) and installed a Jaina

				Uttarāyaṇa- saṅkrānti		image made in stone at Ballakunda-tīrtha and made a grant of 5 <i>nivarttanās</i> of black land which was entrusted to the merchants Jakkimāryya, Gōvindāryya and Śrī-Sim[ha] māryya of Ballakunda-nagara, for the purpose of worship on the occasion of Uttarāyaṇa-saṅkrānti. Cf. <i>Inss. of the Madras Presidency</i> , Vol. I, p. 318, No. 470.
87	Rocky boulder called Karidōṇegunḍu behind the Kālikādēvi temple.	Chāluka of Kalyāṇa	Jagadēkamalla (II)	Śaka 939, [Piṅga]lla, Chaitra ba, trayōdaśi, Thursday = 1017 A.D., March 28.	Kannaḍa	Damaged. Refers to the chief Jagadēkamalla Noḷam̐bapallava-permmāṇaḍi bearing the epithets <i>Pallavakula-tilaka</i> , <i>amōghavākya</i> and <i>Kāṁchipuravarēśvara</i> as the ruler of Noḷam̐bavāḍi-30,000, Kaḍam̐balige-1000, Kōgaḷi-500, Ballakunde-300, Kuṁḍiyaparavi-70 and Kariviḍi-30. Records the gift ( <i>sthiti</i> ) of a tank and some lands as <i>bittavaḷḷa</i> . Cf. <i>Ibid.</i> , No. 471.
88	Stone lying near residence of Fakhruddin.	....	....	....	Sanskrit and Kannaḍa, Kannaḍa	States that the chief of the Sinda family (name lost) was administering Ballakunda-vishaya and that on the orders of the king constructed a <i>tīrtha</i> in stone and granted two [ <i>khā</i> ]r of land in a village (name not clear) for the same. Mentions Kundabbe as the queen of a Sinda chief (name lost) and states that she was associated in making some grant. The gift was probably entrusted to Vīranandi munīndra, on of the disciples of Kuṇḍakundānvaya and Deśi-gaṇa, a disciple of Tīrthācharyya belonging to Nandi-saṅgha. The record is stated to have been written by Chhaṭṭayya, son of Puṭṭayamayya. In characters of about the 11th century.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA—Contd.</b> <b>BELLARY DISTRICT—Contd.</b> <b>SIRUGUPPA TALUK—Contd.</b>					
89	GUNDIGANŪRU.—Stone set-up in front of the Basavanna-kaṭṭe.	Vijayanagara	Vira Sadāśivarāya	Śaka 1465, Śōbhakṛit, Bhādrapada śu. 6.	Sanskrit and Kannaḍa	Records a grant of the village Guṇḍeganūru in the province of Kuṇḍagōḍu and to the account of the treasury (in the charge) of Harivāṇa-rāja by Pratāpa Dēvarāya to Lakshmīkānta-dīkshita as <i>ēkabhōga-agrahāra</i> for the purpose of the <i>amṛipaḍi</i> service of the deity Virūpāksha. Further states that on the family of Lakshmīkānta-dīkshita the grant village had reverted back to the government treasury and that (after some time), at the request of Rāmarājayya, on behalf of the <i>sthānikas</i> , Sadāśivarāya-mahārāya granted half of the village for the same purpose, for which the original grant was made earlier, on the occasion of Ka[pil]la-shashṭhī for the merit of his father Achyutarāya. The closing portion contains grants of wet-lands and a garden.
90	HALEKŌṬE (near Tekkalkōṭe). —Fragmentary stone kept in the compound of the Joḍi-guḍi of Āñjanēya and Iśvara.	....	....	....	Kannaḍa	Badly damaged and worn out. Refers to the genealogy of the Sinda family and mentions the titles like <i>Bhōgāvatīpuravarādhīśvara</i> , <i>Satyarādhēya</i> , <i>Śauchāñjanēya</i> , etc. In characters of about 12th century.

91	HATĀHÖLLI.—Stone buried in the field of Kurava  i Śankara-gauḍa.	Chālukya of Kalyāṇa	Trailōkyamalladēva (Sōmēśvara I)	Śaka 966, Tārāṇa, Kārttika śu. 10, Thursday = 1044 A.D., November 3. The week day was Saturday.	Do.	States that the king who was encamping in his <i>dēhāra</i> at <i>poḡaviḍu</i> (outer royal camp), west of Kāsamaḷa <i>neleviḍu</i> (permanent royal camp), through his subordinate <i>maṇḍalika</i> Virayya, granted 100 <i>kariya-keymattar</i> (black soil) at Paḷichali situated on the banks of Kīḡudoge in the Sindavāḍi-nāḍu, to Trailōkyamalla-jīyar.
92	Stone fixed into the front wall of Hosamani Śivabasavannagaḍa's house.	Do.	Tribhu[vanamalla] (Vikramāditya VI)	Chālukya Vikrama year 37 (current), Nandana, Pushya śu. 5, Thursday, Uttarāyṇa-saṅkrānti = 1112 A.D., December 25. (The week day was Wednesday)	Do.	Registers the grant of 3 <i>mattar</i> of land measured by <i>Āditya-dēvara-kōlu</i> for the purpose of food offerings and perpetual lamp to the god Mūlasthānadēva of Piriya-Bellahāra by the <i>paḷḷamahādevi</i> .
93	Stone lying near the field belonging to Dr. Prahalada Rao.	....	....	....	Do.	Fragmentary. Refers to a grant ( <i>vr̥itti</i> ) made to Nāgaya by 8 <i>samaṣṭa-mūlīgaru</i> (names not clear) <i>eṇṇu-hiṇṇu</i> etc. In characters of about the 13th century.
94	Stone lying in the houseyard of Shri H.P. Śivānandagaḍa.	....	....	....	Do.	Fragmentary. Seems to refer to a gift of land. In characters of the 13th century.
95	Stone lying behind the Muttina-ṇḍi-maṭha.	Vijayanagara	....	Śaka 1533, Virōdhikṛit, [Pu]ṣhya śu. 5.	Do.	Badly damaged and worn out. Seems to refer to a gift made in the village Hachchavaḷi. Purport not clear.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA—Contd.</b> <b>BELLARY DISTRICT—Contd.</b> <b>SIRUGUPPA TALUK—Contd.</b> <b>HATCHÖLLI—Contd.</b>					
96	Stone built into the wall of a well near the Pampāpati temple.	....	....	....	Kannaḍa	States that the well and temple were caused to be constructed by Āyam[ṇṇa]. In late characters.
97	IBHARĀMPURA.—Stone slabs fixed to the inner wall of Bāgavāḍi Basavēśvara temple.	....	....	Śaka 16[0]9, Prabhava, Māgha śu.[7], Monday= 1687 A.D., January 10.	Do.	Damaged. Records that the temple of Bāgavāḍi Basavēśvara was caused to be constructed by a person whose name is not clear.
98	KEŇCHANAGUPPA.—Stone set up in the Gaṅgādhareśvara temple.	....	....	(1) Sarvadhāri, Vaiśākha ba. 12, Thursday= 1708 A.D., May 6. (2) Śaka 1630, Sarvadhāri,	Do.	Records that the <i>nāḍa-gauḍike</i> of Siruguppe-sime was given to Mudakanagaḍa during the administration ( <i>kālakird</i> ) of Maliki-sāheba, son of Hajarati Abdulla-Vahaba-sāheba and states that his son Keṁchanagaḍa was given as an adopted son to his elder brother Rāmanagaḍa. Keṁchanagaḍa is stated to have retained the <i>mirāsi</i> (hereditary office in the village) by suppressing the enemy force, constructed a fort known as

				Mārggaśira śu. 5.		Hosūru-durgga Maṅgāpurabhūmi, and to have got (the office) <i>Saranāḍa-gauḍike</i> , by his noble deed. Further it records his demise on the first date and gives an account of the division of the share of <i>gauḍike</i> etc. The inscription records a number of other events on different dates. Noticed in <i>Bellary District Gazetteer</i> (1972), p. 693.
99	KONCHIGERE.—Stone lying behind the Īśvara temple.	Chālukya of Kalyāṇa	Tribhuvanamalladēva (Vikramāditya VI), ruling from Jayantī-pura	Chālukya Vikrama year 45, Śārvari, Pushya śu. 1, Sunday, Irregular.	Do.	Contains the eulogy of the Sinda chief <i>mahāmaṇḍalēśvara</i> Sōvidēva and registers the grant of 30 <i>matṭar</i> of <i>kṛishṇabhūmi</i> (black soil) and 30 <i>kisumattar</i> , in total 60 <i>matṭar</i> of land in Kauchaṅgeṛe, situated in the Ballakunda-Three hundred division to Dēvarāśi-panḍita for the daily worship, maintenance of a perpetual lamp and other services for god Svayambhu-Kalidēva, by the same chief Sōvi[dēva]arasa. ( <i>contra. Inss. of the Madras Presidency</i> , Vol. I, p. 319, No. 475).
100	Same slab.	Do.	Bhūlōkamalla (Sōmēśvara III)	Regnal year 13, Piṅgaḷa, Kārttika śu. [3], Monday = 1137 A.D., October 18, f.d.t. '44	Do.	Incomplete. In continuation of the above No. 97. Seems to refer to the gift of 100 [betel-leaves], 50 arecanuts etc., probably to the same god by <i>mahāmaṇḍalēśvara</i> Rāchamallārāsa of Phaṇi-kula.
101	Slab buried into the ground on the right side of the Āñjanēya temple.	Do.	Jagadēkamalladēva (II), ruling from Kalyāṇapura	Regnal year 5, Dundubhi, Uttarāyaṇa-saṁkrānti	Sanskrit and Kannaḍa, Kannaḍa	Mentions the genealogy of the king commencing from Tribhuvanamalla and refers to <i>mahāmaṇḍalēśvara</i> Rāchamalladēva of Sirmhākula and his <i>periyarasi</i> Mākaladēvi. Records gift of land, garden, oil-mill, etc. to god Bhairavadēva by Mānappa son of Bharamayya and others. In characters of the 12th century. ( <i>cf ibid.</i> , No. 476).



B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA—<i>Contd.</i></b> <b>BELLARY DISTRICT—<i>Contd.</i></b> <b>SIRUGUPPA TALUK—<i>Contd.</i></b>					
102	MALLAYANAGUDDA.— Mallēśvara temple, <i>mukha- maṇḍapa</i> , slab.	Chālukya of Kalyāṇa	Jagadēkamalladēva (II), ruling from Kalyāṇapura	Śaka 939, Chaitra ba. 13, Thursday = 1017 A.D., March 28.	Kannaḍa	Built in. Contains some portions of the same chief as in No. B 101 above and records that he granted a village (name not clear) situated in Ballakūṁde-300 to god Mailā- radēva.
103	Stone set up by the side of the road leading to the temple of Mallēśvara.	Vijayanagara	Achyutarāya	Śaka [14]60, Viḷambi, Pushya ba...	Do.	Damaged. Seems to record a gift of land at Tekkalakōṭe for the offerings and <i>amṛitapaḍi</i> services of god (name not clear).
104	Same temple, <i>mukhamāṇḍapa</i> , stone built into the floor.	....	....	Śaka 1632, Vikṛiti, Vaiśākha śu. 15, Monday= 1710 A.D., May 1, f.d.t. '03.	Do.	Very much worn out. Mentions certain Bhūmasiṅga-haḍe with the royal titles <i>mahārājādhirāja</i> , who was probably the <i>killedhār</i> of Takalakōṭe.

105	MODALKATTE (near Keñchanaguḍḍa).—Stone slab fixed into the floor of Vijayanagara dam, towards the western side.	....	..	Śaka 1388, Vyaya, Māgha śu. 10, Thursday, Rōhiṇi, Brahmayōga, ....Jākarāṇa, Kumbhālagna =1467 A.D., January 15.	Sanskrit and Kannaḍa, Kannaḍa	Partly damaged. Refers to <i>Arirāya</i> Tōḍaramalla Virāṇa-nāyaka, son of Sōmaṇa-nāyaka, and Basavambika of Sāluguṇṭe, as belonging to the family of Pratāparudra and as ruling over Jaganāṭiguttiya-durga. States that the dam was reconstructed for the merit of his father Sōmaṇa-nāyaka and his elder brother Basavaṇa and that the rights of enjoyment of the canal and land ( <i>kāluveya-bhōga</i> and <i>bayala-bhoga</i> ) were entrusted with the <i>mahā-janas</i> of the village, through Basavarasa mentioned as the <i>dakṣiṇabhujādaṇḍa</i> of the chief.
106	NĀḌAṆGA.—Slab set up near the house of Katte-Ayyanavarū.	....	....	....	Kannaḍa	Badly worn out. Contains particulars of some agreement (details lost). In characters of about the 16th century,
107	NĀGALĀPURA.—Stone built into the wall, inside the house of Shri Śankarāchārya.	Vijayanagara	Sadāśiva	Śaka 147[5], Piṅgaḷa, Bhādrapada śu. 12.	Telugu and Kannaḍa Kannaḍa	Badly damaged and incomplete. Mentions <i>mahāmaṇḍalēśa</i> ... Śrīraṅgarājayadēvamahārāja and Nāgalāpura.
108	Stone kept in front of the Nandīśvara temple.	....	....	....	Kannaḍa	Damaged. States that the <i>gavunḍike</i> and the land were given to Nāgaya, son of Saraṇa-gavuḍa. In characters of the 16th-17th centuries.
109	NANDIPURA (ruined village near Nāgalāpura).—Stone set up in front of the Nandi temple.	....	....	Śaka 1385, Svabhānu, Bhādrapada ba. 5, Sunday =1463 A.D., September 4. The week day was Saturday.	Do.	Do. Seems to record the grant of the village Nandiapura to god Viṭhayadēva of Vijayanagara by Kāchapanāyaka, for the merit of his mother Māchā.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA—<i>Contd.</i></b> <b>BELLARY DISTRICT—<i>Contd.</i></b> <b>SIRUGUPPA TALUK—<i>Contd.</i></b>					
110	NITTŪR.—Two large boulders belonging to the rock.	Maurya	Aśoka	....	Prakrit, Brāhmī	Contains a minor rock edict engraved in two boulders closely following the version at Erraguḍi. The edict begins with the expression <i>Devā[na]m piyo heva[m] āha</i> followed by the number of days spent by Aśoka, his exertions in respect of the practice and propagation of Dharma. Also mentions the name <i>Rājā Asoko</i> at the end of the first boulder and at the beginning of the second boulder.
111	RĀRĀVI.—Back side of a Nāga image set up in the Rāmaliṅgeśvara temple.	Chālukya of Kalyāṇa	(Vikramāditya VI)	Chālukya Vikrama year 44, Plava, Pushya, Uttarāyaṇa- saṁkramaṇa. Irregular.	Kāṇṇaḍa	Records the construction of the temples for gods Mūlasthānadēva and Karmmaṣeśvara, a <i>sabhā-maṇḍapa</i> and a tank, on the way leading to Hariyaḷa and grants of land, house etc., towards their maintenance jointly by the brothers Tippi-setṭi, Māri-setṭi and Sōvi-setṭi who belonged to the capital Kampile. The grant was made at Rārāvi, which was known as the <i>sarvva-namaśyada-graṭāra</i> of prince ( <i>kumāra</i> ) Tailapadēva.

112	Stone lying in the field of Kul-karni.	....	....	Do.	Do.	States that this field belongs to Hagarapiga Chambeya. In characters of the 14th-15th centuries.
113	Slab fixed into the wall of the same temple.	....	....	Śaka 1655, Pramādiḥa Āśvayuja śu. 10.	Do.	Records that the temple of Ramēśvara was constructed by Gauḍappa, son of Hire-Kanakappa and grandson of Hire-Nāgaṇa-gauḍa who was the <i>gauḍa</i> of Rārāvi, Boggūru and Śāliganūru of Siruguppe-sime, for the merit of his ancestors and the members of his family. Also states that the construction of the temple had started on the date specified and was completed in the year Rākshasa, Kārttika śu. 12 and that the same Gauḍappa was responsible for the construction of the other two temples of Gaurēśvara and Vāhādi Basavēśvara in the same village.
114	SIRIGERE.—Slab set up in front of the shop of Noor-Sheems.	Vijayanagara(?)	....	Śaka 15[78], Hemaḷambi, Ā[śvayuja] ba. 10.	Do.	Badly damaged and worn out. Purport not clear.
115	Stone lying near the well known as dēvara-bhāvi.	....	....	Śaka 1627, Pārthiva, Śrāvaṇa śu. 5.	Do.	Records that this well was constructed by Sakha[re]pa-gauḍa, son of Tipennagaḍa of Sirigere, for the benefit of the temples of Nāganāthēśvara and Basavēśvara and the people.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA—<i>Contd.</i></b> <b>BELLARY DISTRICT—<i>Concl'd.</i></b> <b>SIRUGUPPA TALUK—<i>Concl'd.</i></b>					
116	SIRUGUPPA.—Stone kept in front of the temple of Āñjanēyasvāmi, near the banks of the river Tuṅgabhadra.	....	..	Śaka 1571, Virōdhi, Mārggaśira ba. 7, Sunday; Shukūr Sana khamasainu, Alaphu chamda 21=1649 A.D., December 16.	Arabic, Marāṭhi, Nāgarī and Kannaḍa	Seems to record the construction of a gate leading to the bank of the river Majakūru and also a <i>burj</i> to be called as Śāhib-burj (Śāhib-bastion), by Rudrō-Liṃgōji during the administration ( <i>kāraḱirā</i> ) of Malik 'Abdu'l-Wahhāb Śīhib the <i>mokhasāi</i> of Siruguppa.
117	TEKKALKŌṬE.—Boulder in the field of Bhīmāyya.	....	....	Śaka 943 (current), Raudri, Kārttika śu. 1, Thursday =1020 A.D., October 20.	Kannaḍa	Refers to the rule of <i>mahāsēnādhipati</i> Brahmā-dhirāja over Pāpekallu and describes him with the titles <i>mahāprachaṇḍa-nāyaka</i> , <i>ghaṭeyan-kakāra</i> etc. Records the stipulation of levies annually on agricultural produce of Pāpekallu. Published in <i>The Stone Age dwellers of Tekkalakota</i> by M.S. Nagaraja Rao and K.C. Māhotra, pp. 104-05.

118	Stone kept in front of the Virabhadrasvāmi temple.	....	....	Saka 1681, Pramāthin, Āsvayuja śu.1, Sūr-san, 1169	Do.	Mentions <i>pēṭhēsthaja padasthaja, maṣṭha-mahattu</i> , Basavauja and Hasēnullākhān's path-way. Seems to record the gift of grains etc.
119	UDEGOḶAM.—Engraved on two rocky out-crops of granite locally called <i>Eṇemaṭṭi</i> (red-hillock).	Maurya	Aśoka	....	Prakrit, Brāhmī	Contains a minor rock edict version being similar to the one at Niṭṭur cf. No. 110 above. The text upto the date portion is engraved on one boulder and the rest on the other. The edict mentions the name Aśoka ( <i>Rāja Asoko</i> ), followed by <i>Devānampiya</i> .
120	Boulder in the hillock towards the south of the village.  GULBARGA DISTRICT  ALAND TALUK	....	....	....	Kannaḍa	States that it is the writing of Ma[yi]āra. In late characters.
121	BÖDAN.—Slab kept in front of the Mallikārjuna temple.	Chālukya of Kalyāṇa	Jagadēkamalla (II)	Regnal year 5, Dundubhi, Pushya śu 6, Friday=1142 A.D., December 25.	Do.	Refers to the installation of gods Mallikārjuna and Kēśavadēva on both sides of Mūlas-thānadēva by Nāraṇayya-daṇḍādhiśa, the <i>prabhu</i> of Piriya-Bōdana which was situated in Narvaṇi-12, a <i>kaṇpaṇa</i> of Goṁka-120 which was a subdivision of Alande-1,000. The last mentioned division is stated as a <i>jivita</i> of Sānteya-nāyaka, the <i>taḷāra</i> of Saras-vatipura, a town which was founded by Malayavatidēvi and was being administered by Bammaṇayya-daṇḍa-nāyaka who possessed the titles <i>Mahāpradhāna Kannaḍa-hēri-saṁdhi-vigrahi</i> , <i>karitūraga-sāhaṇi-verggade</i> , <i>samastāntoḷpurādhyakshakaraṇa</i> , <i>sēnāpati</i> , <i>paśāvita</i> , <i>haḍapavaḷa</i> and <i>maneverggade</i> . It records the grant of 15 <i>kāḷaḍiya-mattar</i> , 1/2 <i>mattar</i> of garden, a <i>nivēśana</i> (houses etc), measuring 20 kai, paddy-fields and money to the above mentioned gods for worship and offerings. The grant was made free of <i>amvavaṇa</i> and <i>sese</i> taxes with the consent of the officials (names mentioned). The composer of the records, Mādhava-vibhu is endowed with the epithets <i>avadhāna-nidhāna</i> , <i>sahajakavi-sārvab-hauma</i> etc.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA—<i>Contd.</i></b> <b>GULBARGA DISTRICT</b> <b>—<i>Contd.</i></b> <b>ALAND TALUK—<i>Contd.</i></b>					
122	CHINCHANSŪR.— On the wall to the right and left sides, of the Brahmēśvara temple.	...	....	Śaka 1302, Raudri, Kārttika ba. 11, Wednesday= 1380 A.D., October 24.	Kannaḍa	Right side broken off. States that Māyama, son of Cherma-gayika of Koṇalūru paid the <i>daṇḍa-vatta</i> of 500 (?) to god Brahmēśvaradēva. Left side. Seems to state that Vijaya Gaṅgādharma son of Māyaṇāryya laid down the meanings of <i>Vēda</i> and <i>Sāstra</i> and of the compositions on <i>Māhākāvya</i> and <i>Chhanda-prabandha</i> .
123	Slab fixed into the inner side wall of a well known as Kulkarṇi-bāvi.	....	....	Śaka 1331 ( <i>dharani-rāma-agni-arka</i> ), Jaya. Irregular	Sanskrit, Kannaḍa	Slightly worn out. Describes the virtues of certain Kalinātha- <i>paṇḍita</i> who was born in the line of Cherchama-daṇḍanāyaka belonging to Bhāradvāja-gōtra who was an important officer of a Chālukya king of Kalyāṇa. Records that the former caused the construction of the well and a resting place surrounded with trees viv. <i>janbu</i> , <i>nimba</i> , <i>kapittha</i> , <i>chāṣilla</i> , <i>aśvattha</i> etc., for the benefit of the travellers at Cherchamapura.

124	DATTURGĀM.—Slab kept in front of the Isvara temple.	Chālukya of Kalyāṇa	Tribhuvanamalladēva (Vikramāditya VI)	Chālukya Vikrama year 33, Sarvadhāri, Jyēsthā Amāvāsya, Thursday, Solar eclipse=1108 A.D., June 11.	Kannaḍa	Records the gift of 50 <i>mattar</i> of land to god Kēśavadēva at Duttiragāve, the <i>Sarvanamaś-vada-agrahāra</i> by Āchaladēvi, the <i>piriyarasi</i> of Rudra Bhaṭṭōpādhyāya-sōmayāji, a person who was held in great veneration by the emperor. Out of the gift-land, which was stated to have been given by her <i>ayyagaḷu</i> (father) Ravināga-bhaṭṭōpādhyāya-sōmayāji, 30 <i>mattar</i> was distributed for providing for the worship and offerings to the god, 10 <i>mattar</i> for the priest and 10 <i>mattar</i> for the person who supplied flowergarlands (to the temple). It also registers a grant of a flower garden.
125	HOḌAL.—Slab fixed into the wall of the <i>nandi-maṇḍapa</i> in the Rāmaliṅgēśvara temple.	Kaḷachurīya	[Saṅkamadēva]	Śaka 1102 Śārvari, Chaitra, Amāvāse, Monday, Solar eclipse. Irregular.	Do.	Contains the genealogy of the Goṃka family. Records the gift of 20 <i>kolā-mattar</i> to gods Prasamṇa Rāmēśvara, Dūchēśvara and Chennakēśavadēva, for worship, offerings, repairs etc. at Hoḍala situated in the sixty division of Goṃka-120 by <i>Mahāmaṇḍalēśvara</i> Vira-Hōmkarasa and <i>Mahāmaṇḍalēśvara</i> Malli-dēvarasa of the Goṃka family. Also records the grant of a garden to the same deity by <i>prabhu</i> Mādirāja, Ruddarasa and Kēśavadēva.
126	Same slab.	Do.	Do.	Regnal year 5, Śārvari, Pushya śu. 11, Monday <i>Uttarāyaṇa-saṁkrānti</i> = 1180 A.D. December 29.	Do.	In continuation of the above No. 125. Records a series of gifts, to god Rāmanāthadēva, viz. 100 he-buffalos and 100 bulls, 2 ( <i>visa</i> ?) in <i>dēvamāna</i> for every <i>hoṁnu</i> from the purchases made at the place, 1 <i>saṭṭuga</i> of <i>bhatta</i> from each shop, 1 <i>saṭṭu</i> of oil from every oil-mill, 2 <i>visa</i> for every <i>hoṁnu</i> coming from the sale of <i>gandhavaṇa</i> , 25 arecanuts for every <i>hoṁnu</i> , 100 <i>pāṇiya-bhaṇḍadatippe</i> for every <i>era hoṁnu</i> , and the <i>mudrapana</i> of tax evaluation ( <i>sumkadharmā-nirṇaya</i> ) by <i>nāḍa-sumkaverggaḍe</i> Jannayya along with <i>ayyāya-ḷeya-ayinūrvva-svāmigaḷu</i> , <i>mūvaḷḷāru-bīḍu</i> , <i>mummmuridaṇḍa</i> , <i>udhaya-nānādēśi</i> and (people of) Kaṁṇaḍa-4000.



B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—Contd.

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Sl. No	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA—Contd.</b> <b>GULBARGA DISTRICT</b> <b>—Contd.</b> <b>ALAND TALUK—Contd.</b> <b>HODAL—Contd.</b>					
127	Same slab.	Kalachurya	Ahavamalla	Regnal year 7, Plava, Bhādrapada ba. 6 ( <i>Kapila-shashthi</i> ).	Kannada	In continuation of the above No. 126. Records the grant of Chikka Javalage, a village situated in the sixty division of Gomka-120 to god Rāmanāthadēva of Hoḍala for worship, offerings and repairs by <i>mahāpradhāna</i> , <i>bāhattara-niyōgādhipati hiriya-daṇḍa-nāyaka</i> Chamḍugidēvarasa, <i>mahāmaṇḍalēśvara Vira-Gomkarasa</i> , <i>mahāmaṇḍalēśvara</i> Mallidēvarasa and the <i>samasta-agrāyi-taru</i> .
128	Same slab.	Do.	....	Plava, Bhādrapada amāvase, Monday, <i>hriyasankrānti</i> = 1182 A.D. August 30.	Do.	In continuation of the above No. 127. Records the gift of a village named Vaggadari situated in Ambulage-30 to god Prasanna-Rāmanāthadēva of Hoḍala for worship, offerings, repairs and feeding the ascetics by <i>mahāpradhāna</i> <i>bāhattaranīyōgādhipati</i> , Hiriya-Sōvaṇayya-daṇḍanāyaka, <i>mahāmaṇḍalēśvara Vira-Dummmarasa</i> who was endowed with the title <i>Bānarāditya</i> and stated to be administering Manarḍaḍi-1000, and the <i>samast-agrāyitaru</i> . Also records the

129	Same slab.	Chālukya of Kalyāṇa	Tribhuvanamalla Sōmēśvaradēva (IV) ruling from Kalyāṇi	Regnal year 4, Viśvāvasu Āśvayuja Amāvāse, Monday = 1186 A.D., October 13, f.d.t. '33.	Do.	grant of 12 <i>kāḷaḍiya mattar</i> of land at Attiyakoḷḷa situated to the west of Muduḍage-sime to god Rāmanāthadēva of Hoḍala for providing <i>dōse</i> and food offerings by Beddara, the <i>prabhu</i> of Selagara, Kāḷimarasa, and Ādityanāyaka on the above given date.
130	Same slab.	Do.	Do.	Regnal year 5, Parābhava, Chaitra Hunṇave, Sunday, Lunar eclipse = 1186 A.D., April 5. The week day was Saturday.	Do.	In continuation of No. 128 above. Records that the Nandikēśālaya at Hoḍal was caused to be constructed by Chāvaṇa-daṇḍādhiśa and the grant of Beṭṭada Jēūrage, a village situated in the sixty division of Gomka-120 to god Prasamṇa Rāmanāthadēva at Hoḍala for the worship, offerings, repairs etc. by <i>mahāpradhāna bāhattara-niyōgādhipati Hiriya Chāvaṇayya-daṇḍanāyaka</i> , Kumāra Padmigidēva-daṇḍanāyaka, <i>mahāmaṇḍalēśvara Vira-Gomkidēva</i> . Further records a grant of 12 <i>kāḷaḍiya-mattar</i> field located towards north of the village near the confluence of two streams and a garden of 1 <i>kāḷa-mattar Muduḍasi-sthaḷa</i> situated on the bank of the river by <i>mahāpasāyita Kalleya-sāhaṇi</i> and the <i>prabhu-gāvunḍas</i> of the village.
						In continuation of No. 129 above. Records the grant of the <i>sthānadāchāryyatva</i> of god Prasamṇa Rāmanāthadēva of Hoḍala situated in sixty division of Gomka-120 to Māḍēva-Paṇḍitadēva by the king, his <i>pañcha-pradhāna</i> headed by Chāvaṇayya-daṇḍanāyaka and Kumāra Padmigidēva-daṇḍanāyaka, <i>yajamāna Bamma-gāvunḍa</i> , Remma-gāvunḍa, Chilagāvunḍa, and the <i>ubhaya-marinneya</i> .

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA—Contd.</b> <b>GULBARGA DISTRICT—Contd.</b> <b>ALAND TALUK—Contd.</b> <b>HODAL—Concl'd.</b>					
131	Same slab	Yādava	Simghaṇa	Regnal year 7, Prabhava, Vaiśākha śu. 9, Monday=1207 A.D., April 8. The week day was Sunday.	Kannaḍa	In continuation of No. 130 above. Records the grant of Muḡuvāḍa a village situated in Manamdaḍi-1000 division to Rāmēśvara-guru, the <i>sthānadāchāryya</i> of the temple for worship, offerings, feeding of the ascetics and for the purpose of repairs in the temple of Prasanna Rāmanāthadēva of Hoḍala by Mahāpradhāna Lakshmidēva-daṇḍanāyaka and <i>maṇṇeya</i> Kēśavadēvarasa, a chief of Manamdaḍi-1000 division.
132	KHAJŪRI.—Stepping stone of a Deshmukh's house in the village.	Chālukya of Kalyāṇa	Bhūlōkamalla (Sōmēśvara III)	Regnal year 2, Plavaṅga, ...5, Thursday.	Do.	Badly damaged and worn out.
133	MADİYĀLA.—Pillars in the <i>mukha-maṇḍapa</i> of Śaṅkara-liṅga temple, No. 1. First side.	Do.	Tribhuvanamalla Sōmēśvara (Sōmēśvara IV)	Regnal year 3, Krōdhi, Āśvayuja śu. 14, Monday. Irregular.	Do.	Registers the gift of land belonging to Sūlegēri and benefits like income from <i>daṇḍa-dōsha</i> and services of <i>madivaḷa</i> , <i>baḍagi</i> , <i>sippiga</i> , <i>kammāra</i> etc. to god Svayambhu Kōṭisaṅkharadēva at Mādipaḷa by Mahāpradhāna Chāvaṇayya-daṇḍanāyaka, Chāṇḍaladēvi,

						Kumāra-Padmarasa-daṇḍanāyaka, <i>manneya</i> Mallidēvarasa and the prabhugaḷu. (Published in <i>Sādhane Kannada quarterly of the Bangalore University</i> , Vol. II, No. 1, pp. 45-46).
134	Do. Second side.	....	....	Krōdhi, Jyēshṭha, Amāvāse, Monday. Probably = 1244 A.D., June 6.	Do.	Refers to a gift of a garden which was purchased from his over-lord on payment of <i>homnu</i> to god Svayambhu Śaṅkharadēva at Māḍipāla by Chiykayana Kallaya. In characters of about the 13th century. <i>Ibid.</i> p. 47.
135	Do. No. 2.	....	....	....	Do.	States that a certain Sarvēśvaradēvaru, led by the village-head, purchased from Koṇḍajīya, after paying gold, 30 <i>kāla mattar</i> of land, situated to the south of the road leading to Vēḷasaṅgavi and granted half of it ( <i>i.e.</i> , 15 <i>mattar</i> ) for the purpose of reconstruction of the embankment after the removal of earth (accumulated in the area). A certain <i>maṇḍaḷika</i> Āhavamalla is stated to have granted the Bhōgēśvara- <i>sthāna</i> along with those of Dhārēśvara, Dēvaṇēśvara and Nakarēśvara to Druvēśa-bratiśvara and this grant was approved by Būshaṇēśvara- <i>sthāna</i> of Vēḷugrāma. Do. ( <i>Ibid.</i> ).
136	Do. No. 3.	....	....	....	Do.	States that Sarvēśvara was the disciple of Vādiśvara-munipati a follower of Śiva-dharma and praises the former's son Druvēśa as well-versed in <i>Sarva-śāstra</i> , bestowed with good qualities as the preceptor (of the temple) and as responsible for the uplift of <i>Śiva-dharma</i> . Refers to (in the last two lines) a gift of tax from the oil-mill for the maintenance of a perpetual lamp. Do. ( <i>Ibid.</i> p. 48).

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA—<i>Contd.</i></b> <b>GULBARGA DISTRICT</b> <b>—<i>Concl'd.</i></b> <b>ALAND TALUK—<i>Concl'd.</i></b> <b>MAḌIYĀLA—<i>Concl'd.</i></b>					
137	Do. No. 4.	....	....	....	Kannaḍa	Records the grant of <i>hurikāya-āvaṭa</i> , <i>antarike</i> , <i>gāṇavāyile</i> and <i>tippe-sunika</i> from the <i>hola-kēri</i> of Śaṅkaradēva; 1 <i>hēruva-vokkalu</i> and <i>kālaḍiya-maṭṭar</i> of land located to the north of the garden of Kēsimarasa by the <i>prabhu-gaḷu</i> and Mallaya-sā[ha*]ṇi as <i>sarvanamasya</i> . Do. ( <i>Ibid.</i> , p. 48).
138	Pillar in a ruined shrine in front of the Śaṅkaraliṅga temple.	....	....	....	Do.	In verse. States that Druvēṣa-brati caused the construction of a <i>maṭha</i> and Nandikēśvara-gṛiha; Sarvvēśvara-munipati became responsible for the excavations of the tank and the well; Chāvaṇa-daṇḍādhinātha caused the construction of houses equalling mansions and Padmadēva got the <i>gaṇikā-vāsa</i> constructed. Do.
139	Stone lying in front of the Lakshmidēvi temple.	....	....	....	Do.	Records the gifts of land measuring in 20 <i>kayi</i> in length and 15 in breadth located to the east of the compound of the <i>maṭha</i> and 40

	KOLAR DISTRICT					<i>mattar</i> of land, measuring in a <i>kōlu</i> of 32 <i>gēṇu</i> , situated at Sirīūr. Also records the grant of income from the tax <i>tippe-sunika</i> , 5 <i>aḍake</i> and 25 (betel) leaves from each of 16 loads, pot etc. to the <i>satra</i> . The donor's name is not mentioned. Do.
	MALUR TALUK					
140	HUNASIKŌṬE.—Slab lying in the Vēṇugōpālasvāmi temple.	Gaṅga, Western	Rāchamalla	....	Do.	Records the conferment of the title Nijarāma-gāmuṇḍa on A[ru]mūra and perquisites such as big drum and 6 <i>kaṇḍuga</i> of land made free from taxes in recognition of his service in restoring the tank at Do[mme]ūr which breached, by Nijarāmarasa, the son of Noḷambadi-arasa, the feudatory under the king. In characters of about the 9th century.
	NORTH KANARA DISTRICT					
	BHATKAL TALUK					
141	BHATKAL.—Slab lying in the compound of the Chandra-nātha basti.	Sāḷuva chiefs of Hāḍuvaḷli	<i>Mahāmaṇḍalēśvara</i> Chenna Bhairādēvi ruling from Saṅgitapura	Śaka 1471, Naḷa, Kārttika ba. 5.	Sanskrit and Kannaḍa, Kannaḍa	Contains Sanskrit verses composed by Vard-dhamānā-muni describing the families of the chief and his subordinate Nāraṇa-nāyaka and the latter's contribution to the Jaina religion by causing the construction of a Jaina-dhāma for Varddhamāna-jinēndra. The Kannaḍa portion renders a version of a copper-plate grant in detail pertaining to the grant of land ( <i>bidu-dēvasva</i> ) providing for the worship, offerings, <i>āhāra-dāna</i> , <i>hāḷa dhāre</i> etc. to Varddhamāna-tirthaṅkara of the <i>basti</i> at Bhaṭakala by Nāraṇa-nāyaka, son of Vira-nāyaka. The ruling queen is also referred to as the daughter of <i>Mahāmaṇḍalēśvara</i> Bhairādēvi and as the daughter-in-law ( <i>snushā</i> ) of Sāḷuva Kṛṣṇadēva-nṛpati. Published in <i>Karnatak Inscriptions</i> , Vol. III, Part I, No. 17.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA—Concl'd.</b> <b>NORTH KANARA DISTRICT</b> <b>—Concl'd.</b> <b>BHATKAL TALUK—Concl'd.</b>					
142	KAIKIṆI.—Slab standing in the Pārśvanātha-basti.	Vijayanagara	Vira-Pratāpa Dēvarāya	Śaka 1340 (current), Hēmaḷambi, Phālguna śu. 5. Sunday= 1417 A.D., February 21, f.d.t. '05.	Kannaḍa	Refers to minister of the king Śaṅkarakṣhitipāla as governing Tuḷu-dēśa. States that certain Pāyamaṇārya, the chief disciple of Vidyānandasvāmi, caused the construction of the Chaityālaya, for which the foundation-stone ( <i>Kesaṇḍu-gallu</i> ) was laid by the governor (Śaṅkara-kṣhitipāla), and the installation of Pārśvatīrthēśvara was to be made subsequently and granted lands (details given) for the worship and offerings to the deity. Also refers to many other grants including the land for <i>dānaśāle</i> to the <i>basadi</i> by Saṅgi-rāya-arasa of Nagire, the <i>ēḷu-mandi-jananigaḷu</i> , <i>ippattunā lukubaḷi</i> of Kāyikiṇi and others. <i>Ibid.</i> , Vol. I, No. 41.
143	Another slab in the same place.	Sāḷuva chiefs of Hāḍuvallī	<i>Mahāmaṇḍaleśvara</i> Kṛṣṇadēvarasa-vaḍeya	Śaka 1465 (current), Śubhakṛit, Bhādrapada ba. 10, Monday= 1543 A.D., September 4.	Do.	States that when the chief was ruling over Haive, Tuḷu, Koṁkaṇa and other <i>rāḷyas</i> , grants of land and money were made by Nēmichamaṇḍradēva and others for the <i>hāḷu-dhāre</i> of Pārśvanāthadēva of Kāyikiṇi-basti and for the purpose of free feeding therein. The details and descriptions of the grants are elaborately given. <i>Ibid.</i> , Vol. III, part I, No. 11.

144	MŪḌA-BHAṬKAL.—Slab lying in the burial ground near Ambalkaṭṭi.	Do.	<i>Mahāmaṇḍalēśvara</i> Gururāyoḍeya	Śaka[14*]12 <i>nētra-mahī....</i> , Sādhāraṇa, Chaitre ba. 11, Saturday= 1490 A.D., The week-day was Thursday.	Do.	Damaged and broken. Records the death of Chennarāja, son of <i>mahāmaṇḍalēśvara</i> Gururāyoḍeya and the younger brother of Dēvarāja, by <i>sallēkhana</i> through <i>prāyōpaga-mana</i> on the given date. The family of Chennarāja and their deeds are extolled in detail, in above No. 141. <i>Ibid.</i> Vol. I, No. 66.
145	VENKATĀPURA.—Slab kept in the Venkaṭaramaṇa temple.	Keḷadi	Venkaṭappanāyaka	Śaka 1583, Śārvari, Āśvija śu. 15, Monday, Lunar eclipse. =1660 A.D., October 8.	Do.	Refers to the chief as the son of Siddapanāyaka, grandson of Saṁkaṇa-nāyaka and great grandson of Sadāśiva-nāyaka and records the grant of land situated to the west of Kukkanīra-grāma in the Bhaṭakala-sīma for the expenditure of worship, perpetual lamp, offerings and feedings at the <i>satra</i> of the temple of Venkaṭēśvara, the deity being installed earlier by one Gaṇapati-malle in the village Dōṇidere located in Bhaṭtakala-sīma. The details of the boundaries of land and services including the gift of money for various activities in the temple are given. It also seems to state that the salary of the <i>ambiga</i> of the temple was to be paid out of the tax income from the <i>satra</i> of the temple.
<p style="text-align: center;"><b>MADHYA PRADESH</b> <b>BILASPUR DISTRICT</b> <b>BILASPUR TALUK</b></p>						
146	MALHĀR.—A broken pillar with the figure of three <i>stūpas</i> above in the sculpture shed. Findspot : Not known.	....	....	....	Prakrit, Brāhmi	Mentions an <i>amacha</i> (i.e. <i>amātya</i> ) of Vanāsika and states that the pillar is the memorial ( <i>chita</i> ) of <i>Kumāra</i> Kanikā. In characters of about the third century.



Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>MADHYA PRADESH—<i>Contd.</i></b> <b>BILASPUR DISTRICT</b> <b>—<i>Concl'd.</i></b> <b>BILASPUR TALUK—<i>Concl'd.</i></b> <b>MALHĀR—<i>Concl'd.</i></b>					
147	Pedestal of a headless image in the same shed. Findspot : Not known.	....	....	....	Sanskrit, Nāgarī	Fragmentary. Records the making of image by Vālhuka for Pālha, the son of <i>sādhu</i> Gōpai. In characters of about the 12th century.
148	RATANPUR.—Two stone slabs built into the right side wall of the Karnārjunī temple.	....	....	Vikrama 1927 ( <i>muni-paksha-graha-irīdu</i> ), Āśvina 10, (Vijaya daśami)	Do.	Damaged and worn out. Contains a detailed description of the rule of the area around Ratnapuri first under the kings of the family of Sahasrārjuna till Vikrama year 1800, then for a few years under the Śūdras as feudatories of the Satārā kings, later under the Gurunḍas and finally under the English in 1816. The temple said to have been constructed by Karṇadēva was renovated by a Vaiśya Mahara whose genealogy is also given. The <i>praśasti</i> was composed by Rēvārāma whose genealogy is also given in detail. It was probably engraved by the goldsmith ( <i>svarṇakārin</i> ) Rāmaprasāda, the son of Jayakṛishṇa and the grandson of Dariyābasimha. It was probably written by Sitārāma. (Noticed in Hiralal's <i>Inscriptions in the C.P. and Berar</i> (Second edition), p. 130, No. 215).

149	Another stone slab built into the left side wall of the same temple.	....	....	(1) Vikrama 1926 ( <i>rasa-kara-graha-dharā</i> ). (2) Vikrama 1927.	Local dialect, Nāgarī	Do. Gives the genealogy of Mahārī-sāhu and records that a temple ( <i>sadana</i> ) of Śaṅkara was constructed probably by him on the first date. The record was written by Sītārāma (identical with his name sake figuring in inscription No. 148 above) on the second date.
DHAR DISTRICT						
DHAR TALUK						
150	DHĀR.--Fragment of a big slab kept in the District Museum. (Entry Register No. 16). Findspot : Veterinary hospital, Dhār.	....	....	....	Prakrit, Nāgarī	Fragmentary. Part of a long literary composition. Verse numbers 84, 111, 118 and 158 are preserved. In characters of about the 11th century.
151	Sandstone slabs kept in the same Museum, No. 1. Findspot: Ānand College, Dhār.	....	....	Vikrama 126[0], Āshādha ba. 1, Sunday = 1204 A D., May 2.	Sanskrit, Nāgarī	Purport not clear. Ends with a <i>gṛadabha</i> curse.
152	Slab No. 2. (Acc. No. 170). Findspot : Do.	....	....	Vikrama 171. (last digit not given), Śaka 15.. (last two digits not given), Āśvina śu. 2, Sunday.	Local dialect, Nāgarī	Mentions Paratāpasamgajī, the son of <i>mahārāṇa</i> Māṇasamgajī, <i>pardhana mahani</i> ? Samgajī and a number of other persons with the designation <i>paṇala</i> . Refers to Amadāvāpī (resident of Ahmadābād) in line 8. Seems to record the construction of a well.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>MADHYA PRADESH—<i>Concl'd.</i></b> <b>DHAR DISTRICT—<i>Concl'd.</i></b> <b>DHAR TALUK—<i>Concl'd.</i></b> <b>DHĀR—<i>Concl'd.</i></b>					
153	No. 3. Findspot : Not known.	....	....	....	Sanskrit, Nāgarī	Refers to the deity Vaidyanātha residing in the centre of the Manu-taḍāga. In late characters.
154	MĀṆḌU.—Fragment of a slab kept in the Office of the Conservation Assistant, A.S.I.	....	....	....	Do.	Damaged and fragmentary. Gives the genealogy of a royal family. Mentions Pūrṇasimha (line 2), Tējā (line 4), Sōḍhala (line 5) and Vajjalladēva and Bhīma (line 7). In characters of about the 11th century.
155	Fragment of another slab (No. MDU/23/77).	....	....	....	Do.	Fragmentary. Contains the eulogy of a king. Verse number 34 is preserved. Do.
	<b>INDORE DISTRICT</b> <b>INDOR TAHSIL</b>					
156	INDORE.—Pedestal of an image of <i>Yakshiṇī</i> in the Central Museum. Findspot : Hīnglāj-gaḍh.	....	....	Vikrama 1076, Chaitra śu. 5.	Do.	Records the gift of the (image of) Āchchhupta-dēvī by Jasadēvī, wife of Arjuna.

157	A slab in the same Museum. Findspot : Do.	....	....	....	Do.	Damaged. Purport not clear. Mentions Sātadēva in line 1. In characters of about the 13th century.
158	Another slab. Findspot : Do.	....	....	Vikrama[18]05.	Local dialect, Nāgarī	Indifferently engraved, illegible and worn out. Purport not clear.
SEHORE DISTRICT						
HUZUR TAHSIL						
159	BHÖPĀL.—A slab kept in the office of the Superintending Archaeologist, Central Circle, A.S.I. Findspot : Bēsagar, Vidisha Tahsil, Vidisha Dis- trict.	Nāga	....	Year 5	Sanskrit, Siddha- māṭṭikā	Fragmentary. Mentions Vijayanāga, his son <i>Mahārāja</i> (name lost) and a few more desc- endants (names lost). Also contains referen- ces to the members of the Pratihāra family amongst whom the names Bhūtimitra and Drōṇamitra are preserved. Towards the end, the blessings to Śarva (Śiva) are invoked. In characters of about the 5th century.
MAHARASHTRA						
AHMADNAGAR DISTRICT						
AHMADNAGAR TALUK						
160	AHMADNAGAR.—A slab kept in the District Historical Museum. Findspot : Nēvāsā, Nevasa Taluk, Ahmadnagar District.	....	....	Śaka 1211, Virōdhi...	Sanskrit, Nāgarī	Damaged and worn out. Contains the words <i>prabhu</i> and <i>grāma</i> in line 2. Purport not clear.
161	A cannon kept outside the same Museum.	....	....	....	Nāgarī	Reads : <i>Udājī Pavāra</i> . In characters of about the 15th century.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>MAHARASHTRA—<i>Contd.</i></b> <b>AHMADNAGAR DISTRICT</b> <b>—<i>Concl'd.</i></b> <b>AHMADNAGAR TALUK—<i>Concl'd.</i></b> <b>AHMADNAGAR—<i>Concl'd.</i></b>					
162	A brick kept in the same Museum. Findspot : Rāsina, Karjat Taluk, Ahmadnagar District.	....	....	Śaka 17[11]	Nāgarī	Carelessly engraved. Purport not clear.
163	A stone kept outside the same Museum.	....	....	Vikrama 1921	Marāṭhī, Nāgarī	A boundary stone. Mentions Navipēṭha and Pāṭaṃjarapurā.
164	A slab kept in the compound of the same Museum.	....	....	....	Nāgarī	Illegible. In late characters.
	<b>OSMANABAD DISTRICT</b> <b>OMERGA TALUK</b>					
165	ACHALĒR.—Broken stone pedestal fixed into the wall at the entrance to the southern side of the Īśvara temple.	....	...	....	Sanskrit Kannaḍa	Partly damaged and worn out. States that the installation of Pārśva-jinēśvara was done by Śubhasēna-munīndrāchāryya, a <i>saidhāntika</i> of Yāpanīya-saṅgha. In characters of about the 12th century.

166	BALSŪR.—Slab kept in front of Nilakanṭheśvara temple.	Yādava	[Jaitra]-pāḷadēva	Regnal year 7, Piṅgaḷa, Mārggaśīra ba. Amāvāse, Monday, Solar eclipse. Irregular.	Kannaḍa	Do. Records the grant of 500 <i>mattar</i> of land to god Svayambhu Nilakanṭhadēva and[500] <i>mattar</i> of land to the twenty-five ( <i>Ippattay-varu</i> ) brāhmaṇas of Sivūru by <i>Maṇṇeya</i> Piṭhuvarasa, Bapparasa of Moramba the <i>prabhugaḷu mūligaru</i> of Sivūru and Masaṇeya-Sāhaṇi with the acceptance of <i>mahāpradhāna</i> Deyana-nāyaka and [Jaggaya]-nāyaka. The grant was made for the worship, offerings etc. to the above god and for the benefit of the twenty-five brāhmaṇas of Śivapura of Sivūru who are praised in eloquent terms. Do.
167	KAUṬHA.—Slab kept in front of the Viṣṇu temple.	Chāḷukya of Kalyāṇa	Vikramāditya (VI)	Regnal year 26, Vṛiṣha, Solar eclipse = 1101 A.D., April 30, Tuesday.	Do.	Damaged. Contains a number of verses and gives the genealogy of the king and his subordinate <i>perggaḍe</i> Māchirāja (whose family details are given) of Vipra-kula. The latter is stated to have constructed a temple to the deity Svayambhu Kalidēvasvāmi at Kavithage and granted 160 <i>mattar</i> of land and 2 <i>mattar</i> of garden as <i>talavṛitti</i> and also the tax-income accruing from <i>bilkode</i> , <i>hejjuṁka</i> , <i>vaḍḍarāvuḷa</i> , <i>maṇḍara</i> , <i>āvaṣa</i> , <i>nelameṣṣu</i> and <i>kiṇu-kūḷa</i> of the Kavithage village. The grant was made as <i>paramēśvara-datti</i> for making permanent provisions for worship, offerings, maintenance of a <i>satra</i> , free education ( <i>bahu-śāstra-dāna</i> ) etc. along with a copper plate charter. States that the record was composed by <i>satkavi</i> Kāḷidāsa.
168	Slab kept on the right side of the same temple.	....	....	Śaka 1437, [Yu]va, Māgha śu. 5, Wednesday = 1515 A.D., January 9.	Marāṭhi, Nāgarī	Do. Purport not clear. Seems to record some dedication ( <i>samarpaṇa</i> ).

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
169	<p><b>MAHARASHTRA—<i>Concl'd.</i></b></p> <p><b>OSMANABAD DISTRICT—<i>Concl'd.</i></b></p> <p><b>OMERGA TALUK—<i>Concl'd.</i></b></p> <p>MURUM.—Slab kept near a tree in front of the Nilakanṭhēśvara temple.</p>	Chālukya of Kalyāṇa	Tribhuvanamalladēve (Vikramāditya VI)	Regnal year 43, Viṣambī, Pushya śu. 10, Monday, Uttarāyaṇa-saṅkrānti= 1118 A.D., December 24. The weekday however, was Tuesday.	Kannaḍa	Damaged. Records the grants of 40 <i>mattar</i> of land and 1 <i>mattar</i> of land for garden and many other gifts (details given) made to Vāsupūjyabhaṭṭarakadēva for providing for worship, offerings, repairs etc., to the <i>basadi</i> belonging to the Mūla-saṅgha, Sēna-gaṇa and Porigachcha built by one Dāsi-seṭṭi at the <i>rājadhāni</i> Moramba. The grant was made by <i>mahāmaṇḍalēśvara</i> Maṅgarasa, <i>mahāpradhāna-dandanāyaka</i> Nāchimayya, the <i>pramukha-karaṇaṅgaḷu</i> , <i>prabhu</i> Sātamarasa, Nāgasāndiy-ūroḍeya and Lēparasa.
170	NĀRAṄGAVĀḌI.—Slab kept in front of the Bhōjaliṅga temple.	Do.	Bhūlōkamalla (Sōmēśvara III), ruling from Kalyāṇa	Śaka 1051 ( <i>śaśi-bāṇa-gaṇa-inḍu</i> ) Regnal year 4, Saumya, Kārttika, Paurṇimē, Monday, Lunar eclipse. =1129 A.D., October 29. The weekday was Tuesday.	Do.	Records the grant of land measuring in total 65 <i>mattar</i> in different places and money in value of 450 <i>drammas</i> and 1 <i>haṇa</i> for the purpose of worship, offerings etc., to the deity Bhōgēśvaradēva by <i>Mahāsāmanta</i> Bōcharasa on the orders of <i>Mahāmaṇḍalēśvara</i> Māṅgarasa. Also records the grant of 1 <i>pana</i> from the sale of paddy and tax-incomes from <i>herjūmka</i> and <i>bilkoḍe</i> for the <i>aṣṭavidhārchchana</i> to the same deity by Goṇṇeyh-nāyaka, the <i>sumkaverggaḍe</i> of the 1,000 division (i.e. Alande-sāsira).

171	Slab kept in front of the Hanu- mān temple.	Do.	Bhūlōkamalladēva (Sōmēśvara III)	Regnal year 5, Sādhāraṇa, Āsvaija Amāvāsye, Sunday, Solar eclipse= 1130 A.D., October 4. The weekday was Saturday.	Do.	Records the grant of tax-incomes accrued from the <i>baṭṭe</i> of the 57 <i>bāḍa</i> of Alande-1,000 at the rate of 3 <i>dramma</i> for each of the 100 bullock load and the <i>guḍidere</i> from Kōṇana- biḍu to the deity Bhōgēśvara for <i>dūpāra</i> and <i>pañchamahāśabda</i> by <i>Sumkaverggaḍe</i> Goṇṇeya-nāyaka, <i>seṭṭigaḷu</i> and <i>seṭṭiguttaru</i> of the 36 <i>biḍu</i> .
172	Another slab kept in front of the Bhōjalinga temple.	Do.	Jagadēkamalla (II)	Regnal year 2, Siddhārt- thi, Jyēshṭha ba. 11, Thurs- day, Mithuna- saṁkrānti= 1139 A.D., May 25.	Do.	Records the grant of 60 <i>kālaḍiya mattar</i> of land and houses to Amritarāsi-jiya as <i>sarvvanamasya</i> for worship, offerings, repairs etc. (in the temple) of the deity Bhōgēśvara- dēva by <i>mahāsāmanta</i> Bōcharasa on the orders of <i>mahāmaṇḍalēśvara</i> Māṁgarasa. Also records the grant of [5] <i>kālaḍiya mattar</i> of land to Śaṁkhama for blowing conch in the temple.
<p style="text-align: center;"><b>ORISSA</b></p> <p style="text-align: center;"><b>BHUVANESVAR DISTRICT</b></p> <p style="text-align: center;"><b>BHUVANESVAR TAHSIL</b></p>						
173	BHUVANĒŚVAR.—Inner sanc- tum of the Main shrine. Liṅga- rāja temple. Impressions received from the Superinten- dent of Museums, Orissā, Bhuvanēśvar.	....	....	....	Sanskrit, Nāgarī	Fragmentary. Mentions Kōkhē-vishaya and Śrī Kirttivāsa. Seems to record some gift measuring 30 <i>karaṅkaka</i> . In characters of the 11th century.
174	Below No. 173.	....	....	Solar eclipse.	Sanskrit, Telugu	Do. Purport not clear. Do.



B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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INDIAN EPIGRAPHY

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>ORISSA—<i>Concl'd.</i></b>					
	<b>BHUVANESVAR DISTRICT—<i>Concl'd.</i></b>					
	<b>BHUVANESVAR TAHSIL—<i>Concl'd.</i></b>					
	<b>BHUVANESVAR—<i>Concl'd.</i></b>					
175	Inner side of the same temple.	....	....	Vishu-saṅkrānti	Telugu	Fragmentary. Seems to record the gift of a lamp and oil probably to the god Śrī Kirtti-vāsa. In characters of about the 11th century.
176	Same temple.	....	....	....	Sanskrit, Nāgarī, Telugu	Do. Bilingual. Purport not clear.
177	Do.	Gaṅgas of Kaliṅga	Chōḍagaṅga	....	Sanskrit, Nāgarī	Damaged. Mentions Śrīkittivāsa and Kalam-bōra-vishaya. In characters of about the 12th century.
178	Below No. 172.	....	....	Śaka 1053	Telugu	Fragmentary. Records only the date.
179	Do.	....	....	....	Sanskrit, Nāgarī	Worn out. Mentions a king ( <i>nṛpa</i> ) in line 8. Records the obeisance of a person (details lost). In characters of the 12th century.
	<b>CUTTACK DISTRICT</b>					
180	NIALI.—Stone pillar in the temple of Śobhanēśvara.	....	....	....	Do.	Fragmentary. Purport not clear. In characters of the 11th century.

181	ŚUKLEŚVAR.—Maṇikeśvar temple.	....	....	....	Do.	Records the obeisane of <i>sūtradhāra</i> Kushiradra Asvadēva. In characters of the 10th century.
182	Western side of the same temple.	....	....	....	Kannāḍa	Seems to be fragmentary. Purport not clear. In characters of the 15th century.
<p style="text-align: center;"><b>RAJASTHAN</b> <b>AJMER DISTRICT</b> <b>AJMER TAHSIL</b></p>						
183	AJMER.—Pedestal of a headless image of Chandraprabha kept in the Rajputana Museum. Museum No. 1163, Findspot : Not known.	....	....	Vikrama 1209, Jyēshṭha ba. 5, Wednesday = 1153 A.D., May 14. The week day was Thursday.	Sanskrit, Nāgarī	Damaged. Mentions Jayasēnāchā[rya] and seems to record the making of the image for the merit of <i>śrēṣṭhi</i> Mālha, Sōḍhā, Nōlhā and Kulacharīda.
<p style="text-align: center;"><b>NAGAU DISTRICT</b> <b>LADNUN TAHSIL</b></p>						
184	DUJĀR.—Memorial slab in the area of Rāw tālāb.	....	....	Vikrama 1529, Āshāḍha śu. 2, Wednesday. Irregular.	Local dialect, Nāgarī	Records the performance of <i>satī</i> by some one. Details not clear.
185	Another memorial slab in the same area.	....	....	Vikrama 1690 [Vaiśākha] śu..., Tuesday.	Do.	Purport not clear. Seems to record the death of an individual, probably named Jāgulha.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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INDIAN EPIGRAPHY

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>RAJASTHAN—<i>Contd.</i></b> <b>NAGAU DISTRICT—<i>Contd.</i></b> <b>LADNUN TAHSIL—<i>Contd.</i></b>					
186	KHĀNPUR.—Memorial slab under a <i>chhatra</i> in a graveyard near the tank.	....	....	(1) Vikrama 1740, Māgha śu. 5. (2) Vikrama 1745 Phālguna śu. 10.	Local dialect, Nāgarī	Records the death of Du[m]garasā on the first date and the construction of the <i>chhatra</i> over his remains on the second date.
187	LĀDNUN.—Pedestal of an image fixed in lying position on the north wall of the fort ( <i>gaḍh</i> ).	....	....	Vikrama 1010, Śrāvaṇa śu. 5, Friday=954 A.D., July 7.	Sanskrit, Nāgarī	Records the death of Kalhi, the daughter of some one whose name is not clear.
188	Śāntinātha ( <i>Baḍā-Digambara</i> ) Jaina Mandir, bottom of a <i>tōraṇa</i> in front of the Śāntinātha image.	....	....	Vikrama 1136, Āshāḍha śu. 8.	Do.	Records the making of an image of Śāntinātha by <i>sādbu</i> Dēlhā, the devotee of <i>āchārya</i> Guṇakīrti of Mathura-saṁgha, and <i>śrēṣṭhī</i> Vahudēva and Sarvvadēva.
189	Pillar bearing the figure of two <i>pādukas</i> .	....	....	Vikrama 1201, Jyēṣṭha śu. 10, Saturday =1145 A.D., June 2.	Do.	Records that the two memorial <i>pādukas</i> (which are engraved above the inscription) are of Guṇakīrtti-sūri of Māthura-saṁgha, set up his disciples led by Anantakīrtti. Contains an exhortation that all good men including rulers should pay obeisance to the memorial.

190	Pedestal of an image of Ajitanātha.	....	....	Vikrama 1209, Vaiśākha śu. 13.	Do.	In verse. Records the making of the image of Ajitāchārya by Lakshmidhara, the son of Nāgakumāra and its consecration by Anantakīrtti-sūri for the sake of obtaining merit.
191	Pedestal of an image of Sarasvatī (in marble stone).	....	....	Vikrama 1219, Vaiśākha śu. 3, Friday= 1162 A.D., April 20.	Do.	Records the obeisance along with her family, of Āśādēvi, the wife of Śrēṣṭhi Vahudēva, and devotee of Āchārya Anantakīrtti of Māthura-saṁgha, to Sarasvatī.
192	Pedestal of a broken image fixed on the wall.	....	....	Vikrama 1352, Jyēṣṭha ba. 6, Monday. Irregular.	Do.	In verse. Records that the image of Pārśvanātha-dēva was caused to be made at Śāntinātha-chaitya for the merit of Ālhaṇadēvi, wife of śrē° Kētā, the son of śrē° Ūdā of Sōḍha-jñāti. The image was consecrated by Dharmadēva-sūri, the disciple of Dēvendrasūri of Chaitra-gachchha.
193	Pedestal of another image.	....	....	[Vikrama]1398, Vaiśākha...	Local dialect, Nāgarī	Mentions Pārśvanātha. Purport not clear.
194	Another pillar bearing the figure of two <i>pādukas</i> .	....	....	....	Sanskrit, Nāgarī	Records that the <i>pādukas</i> (engraved above the inscription) are of Pam° Yasahkīrtti. The <i>pādukas</i> were probably caused to be made by Nēmu, the son of Varada and Dēlhā. It further records the making of the <i>dēvakula</i> by Viśvakarmma, son of Gaṇāditya of <i>Sūtradhāra-kula</i> . In characters of about the 14th century.
195	Above the door jamb of the <i>garbha-griha</i> .	....	....	....	Do.	Records the making of the Jaina mandira for the welfare of the Śāntinātha-gōṣṭhi. Do.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>RAJASTHAN—<i>Contd.</i></b> <b>NAGAUUR DISTRICT—<i>Contd.</i></b> <b>LADNUN TAHSIL—<i>Contd.</i></b> <b>LĀDNUN—<i>Contd.</i></b>					
196	Stone slab fixed on the wall above the door-jamb.	Rāṭhōḍa	<i>Mahārāja</i> Tasha (kha) tasimhaji	Vikrama 1905, Śaka 1770, Jyēshṭha śu. 5, Tuesday = 1848 A.D., June 6.	Local dialect, Nāgarī	Records the renovation of Śāntinātha-prāśā-(sā)da and its consecration on the advice of Pratāpa-si(sim)gha, at Lāḍaṇū-nagara for human welfare, happiness and prosperity. Mentions some persons in connection with the donation of 1900 rupees for the above work.
197	One of the pillars of a ruined <i>maṇḍapa</i> by the side of the Masjid near the <i>gaḥh</i> (fort).	....	....	Vikrama 14[7]4	Nāgarī	Mentions the date only.
198	Stone pillar to the left of the Thākura-mandir near the bus stand.	....	....	Vikrama 1616	Local dialect, Nāgarī	Mentions <i>Thākuraḥ Mahārāja</i> Muralīdharaji, Dāmōdara, Pāyābaji, <i>Thākura Rāja</i> Maṅg-alasīghaji, <i>Sāhāb</i> Raghukarāñiji, Sāb Rāya-mala and Thākura Rāja Bāhādarasīghaji.

199	Stone pillar to the left of the Jānakī Vallabha mandir in the Bazaar.	....	....	Vikrama 1670, Āshāḍha ba: 8, Thursday = 1623 A.D., July 6. The week day was Wednesday.	Do.	Records the construction of the Jānakīvallabha-jī-mīdara (i.e., <i>mandir</i> ). Mentions a certain Padamasighajī.
200	Memorial marble slabs under a <i>chhatrī</i> at Jōgidaḍ graveyard. No. 1.	....	....	Vikrama 1647, Āśvayuja śu. 1.	Sanskrit and Local dialect, Nāgarī	Records the death of Harashā-bhaṭṭāṇī, who was the daughter-in-law of Ṭhākurasijī.
201	No. 2.	....	....	Vikrama 1691, Āśvina śu. 11.	Do.	Records the performance of <i>satī</i> by Tījāṇī along with her husband Sujānamalajī, the son of <i>bhōjaga</i> Daśarathajī, along with their son (name not given). The place of the cremation is called as Jōgidaḍā at Lāḍnū village.
202	No. 3.	....	....	Vikrama 1699, Śrāvaṇa ba. 4.	Do.	Records that Kēśī, wife of Bhūdhara, who was the son of <i>parīka</i> Baraṇḍ-Māthurā, daughter of Sābal, and belonging to the family Pāṇa-tāṇī, became <i>mahāsati</i> .
203	No. 4.	....	....	Vikrama 1[7]26, Chaitra śu. 14.	Local dialect, Nāgarī	Purport not clear.
204	Memorial slab fixed on the wall of a <i>samādhi</i> in the same place.	....	....	Vikrama 1936, Āshāḍha ba. 10, Friday. Irregular.	Do.	Mentions the names of Madhvajī, and <i>sēṭhaji</i> Rāma-saraṇa, Probably refers to some constructions.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>RAJASTHAN—Concl.</b> <b>NAGPUR DISTRICT—Concl.</b> <b>LADNUN TAHSIL—Concl.</b> <b>LADNUN—Concl.</b>					
205	Slab fixed on the wall of a <i>chhatrī</i> right side of the Khādkhādarjī-pīr-dargāh.	....	....	[Vikrama] [1819], [Āshāḍha]... 4, Monday.	Local dialect, Nāgarī	Invokes the Allāh Records the performance of <i>satī</i> by Dhanarā Kōṭī, the wife of Malapāṇa.
206	MARĀṄGAḌA.—Hero-stone kept near a well.	....	....	Vikrama 1611, Mārgaśīra ba. 15.	Do.	Indifferently engraved. Seems to record the death of Ramasaghajī.
207	Pillar in a <i>chhatrī</i> near a well.	....	....	Vikrama 17100 (wrong for 1710), [Śrāvaṇa śu. 5].	Do.	Do. Purport not clear.
208	Hero-stone near the same well.	....	....	Vikrama 1716, Śrāvaṇa śu. 5, Wednesday = 1660 A.D., August 1.	Do.	Purport not clear. Seems to mention a certain Gaja[bhā]radēva.

209	Another hero-stone.	....	....	Vikrama 1716, Phālguṇa, śu. 7.	Do.	Purport not clear.
210	NIMBŪJŌDHĀ.—Marble slab in the outskirts of the same village.	....	....	Vikrama 1[63]., Māgha ba. 13, Friday.	Do.	Seems to record the construction of a <i>dēvali</i> and mentions Jasavantagaḍ.
211	Memorial marble slab under a <i>chhatrī</i> at the outskirts of the village.	Mughal	Akbar	Vikrama 1650, Vaiśākha śu. 11, Saturday. Irregular.	Do.	Records the performance of <i>mahāsati</i> by a lady (name not clear). Mentions Gōpālādāsa, Perōsāha, Kaṁbyara-dalapati etc.
212	Stone slab in a burial ground near a tank.	....	....	Vikrama 1674, Kārttika, śu. 11, Friday= 1617 A.D., October 30. The week day was Thursday.	Do.	Records the performance of <i>sati</i> by a lady (name not clear).
213	Memorial slab fixed on a plat- form in the fort.	....	....	Vikrama 1[9]25, Vaiśākha śu. 15.	Do.	Purport not clear. Mentions Ja(Jū) ārajimahā- rāja, Sivanathasiṁghajī and Sahavarasighajī.
<p style="text-align: center;"><b>TAMIL NADU</b> <b>CHINGLEPUT DISTRICT</b> <b>CHINGLEPUT TALUK</b></p>						
214	KĀṬṬĀNGUḷATTŪR.—Stone built into the steps of a tank.	Chōḷa	[Vikra]ma chōḷa	....	Tamil	Fragmentary and effaced. Refers to...ṅguṇra- nāḍu, a temple and a deity (names lost). In characters of about the 12th century.



Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>TAMIL NADU—<i>Contd.</i></b> <b>COIMBATORE DISTRICT</b> <b>—<i>Contd.</i></b> <b>AVANASHI TALUK</b>					
215	ĀLATTŪR.—Ruined temple Central shrine, door-way.	....	....	....	Tamil, Vaṭṭe- Juttu	Mentions the sons (names not clear) of Chellan and his wife Kāviah-chātti. Details lost. In characters of about the 9th century.
216	Do. West wall.	....	....	Āṅgīrasa, Ādi 2.	Tamil	Records an enquiry conducted by the <i>nāṭṭavar</i> of Va...ṛu-nāḍu, south of Dēnnāyakar-kōṭṭai and Sōmappa-dēnnāyakar into a complaint made by the <i>tāṇṇāṭṭār</i> of the temples of Āṇiādaḷagiya-nāyanār and Avināsi-Āḷudaiyār, against the endowment of the village Ālattūr made by two different persons to these temples and that the former having seen the documents of this transaction as old documents ( <i>pūrvva-sādaṇam</i> ) which the complainants could produce in evidence, settled the dispute by assigning the village Ālattūr commonly to be enjoyed by the aforesaid two temples and issued a fresh document to its effect. In characters of about the 13th century.

217	Maṇḍapa entrance, north and south faces.	....	....	....	Do.	Refers to Ālvār Kamalan[ā]da Chintāmaṇidevar Atta[vi]rriyadēvar of Virasaṅgātapperumbal[li] belonging to Agastya-gōtra and Jina-dharma of Ālattūr in Vaḍa Paṇṣāra-nāḍu as the builder of this maṇḍapa. Do.
218	Stone set up in front of a potter's house.	....	....	....	Tamil, Vaṭṭe- ḷuttu	Mentions Vāṇavaṇ-Mādēviyār, wife of Sindaraiya-veḷḷār and refers to the administration of Ālattūr by Aḍigal (Perumāṇaḍigal) and to Virasaṅgādapperumbal[li]. In characters of about the 9th century.
219	KUVALAYAGAVUNḌAN PUDŪR.—Slab set up outside the Mukkaṇṣvara temple.	Vijayanagara	Kṛishṇarāya-Mahārāya	Śaka 1447, Pārttiva, Chittirai ba. 2, Viśākha, Sunday= 1525 A.D., April 9.	Tamil	Incomplete. Records the grant of lands in the villages Śēvūḍ in Vaḍa-Paṇṣāra-nāḍu and in Chittāpūr as <i>sarvamānya</i> to meet the expenses of the recitation of the Vēda and of the worship of the deity Mukkaṇṣurar by Vālayadēva-mahāraṣar, the agent ( <i>kaṇṭar</i> ) of Rāṣarāṣapurattuch-chāvaḍi in Koṅgu-maṇḍalam, Mallarasar, the agent of [De] ṇāyakarkōṭṭai-chāvaḍi and various other authorities including the <i>nāṭṭavar</i> ,
DHARAPURAM TALUK						
220	ARASAMPĀLAIYAM (hamlet of Śivamalai).—Pālevṇṇiśvarar temple, south base.	Ruler of Koṅgu	Tribhuvana Chakravarti Kōṇērimēlkoṇḍāṇ	Regnal year 20, 60th day.	Do.	Records the grant of paddy by the king for food offerings to the goddess Nāchchiyār consecrated in the name of Paḷḷiṇṇai Nāchchiyār Akkaṇ. The gift was made over to the <i>dēvakaṇṇis</i> in the temple of Pālevṇṇiśoram-udaiyār at Paṭṭāli. It mentions the measure <i>Rājakēsari</i> . In characters of about the 12th century.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>TAMIL NADU—<i>Contd.</i></b> <b>COIMBATORE DISTRICT</b> <b>—<i>Contd.</i></b> <b>DHARAPURAM TALUK—<i>Contd.</i></b> <b>ARASAMPĀLAIYAM—<i>Contd.</i></b>					
221	West base.	Do.	Vikrama Chōla	Regnal year 20	Tamil	Records the gift of two <i>kaḷaṇḷu</i> of gold for two <i>sandhi</i> lamps to the deity Pālvenṇiśoram-udaiyār of Paṭṭāli by Śeṅkoṇḍavēlaṇ and his son Paṇaiyaṇ belonging to the group of Kāvalaṇ Kuṇumbiḷḷār at Paṭṭāli. The Śiva-brāhmaṇas (names mentioned) who had the <i>kāṇi</i> rights in the temple received the money and undertook to maintain the lamp. In characters of about the 12th century.
222	Do.	[Do.]	....	Regnal year [2]9	Do.	Demaged. Records the gift of a <i>kaḷaṇḷu</i> of gold entrusted into the hands of the Śivabrāhmaṇas (names mentioned) of the temple of Pālven[ṇiśvaram]-udaiyār at Paṭṭāli, for a <i>sandhi</i> lamp by Akaḷaṇkaṇ and Pārpaṇa-ikkilatti Avināśiyāṇḍi, probably belonging to the group of Kāvalaṇ Kuṇumbiḷḷār at Paṭṭāli. Do.
223	Do.	[Do.]	....	....	Do.	Built in and damaged. Seems to record the gift of paddy measured out to the deity Pālvenṇichchuram-udaiyār. Mentions an individual (whose name is not clear). Do.

224	North base.	[Do.]	....	....	Do.	Fragment. Mentions a person Cheṅgollaṇ. Purport not clear. Do.
225	East and North bases.	Do.	Virarājendra	Regnal Year 15	Do.	Damaged. Seem to record an endowment for some services to the deity Pālveṇṇīśuram-uḍaiyār by a Kollan (name lost), Kūttan (name lost), Talikollaṇ, Śāttan, Aññūgruk-kollaṇ and Koṅgurāyar of Paṭṭāli in Kāṅgaiya-nāḍu. Refers to the deposit into the temple treasury, of a certain quantity of <i>āṇaiyachēhu siriyaḱki paṇaiālāgai</i> by Kūttan Vāḷndān belonging to the group Kāvalan Kuṟumballi of Paṭṭāli. Do.
226	Do.	Do.	Do.	....	Do.	Refers to a gift of <i>sandhi</i> lamp to the deity Pālveṇṇīśuvaram-uḍaiyār by Mādavarāya, an ascetic of Paṭṭāli and a <i>kaḷaṇṇu</i> of gold given for the same by Kumaṇaṇ. The sivabrāhmaṇas (named) undertook to maintain the lamp. Do.
227	Do.	[Do.]	....	....	Do.	Fragment. Refers to the gift of a <i>kaḷaṇṇu</i> of gold for a <i>sandhi</i> lamp. Mentions Kūttan belonging to the group of Kāvalan Kuṟumbiḷḷar and Kaḍaikkurichchi of Tirumaḷapāḍi, who received the gift. Do.
228	South, west and north bases.	Do.	Vikramachōḷa	Regnal Year 5	Do.	Do. Mentions the boundaries of the gift village and the place Paṭṭāli. Do.
229	Do.	Do.	Do.	Regnal Year 9 and 1.	Do.	Incomplete. Records the gift of a <i>kaḷaṇṇu</i> of gold for a <i>sandhi</i> lamp to the deity Pālveṇṇīśuvaram-uḍaiyār by Sōlai Sūriyadēvaṇ, a merchant residing in a street called Nāṭṭarumōḷiśōḷap-perunteruvu in Kāñchikkuvattuṇḍam. Do.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p>TAMIL NADU—<i>Contd.</i></p> <p>COIMBATORE DISTRICT —<i>Contd.</i></p> <p>DHARAPURAM TALUK—<i>Concl'd.</i></p> <p>ARASAMPĀḶAIYAM—<i>Concl'd.</i></p>					
230	South, west and North bases.	Ruler of Koṅgu	Virarājendra	Regnal Year 4 +480th day	Tamil	Records the gift of gold to provide for the daily food offerings and for the conduct of a service called <i>Virarājendirai-sandhi</i> to the deity Pālvenṇiśvaramuḍaiyār of Paṭṭāli by the king. In characters of about the 12th century.
231	Do.	Do.	Do.	Regnal Year 13	Do.	Fragmentary. Mentions the divisions Valupukkā-nāḍu and Irāmagaṅgaiya-nāḍu and an individual Kūṭṭaṅ-Kūṭtan belonging to the group Kāvalaṅ Kurumbiḷḷar of Paṭṭāli. Do.
232	Southern entrance into the <i>maṇḍapa</i> , door jamb.	Do.	Kulōṭṭuṅgachōḷa	Regnal Year 9	Do.	Records the construction of the <i>maṇḍapa</i> to the temple of the deity Pālvenṇiśvaram-ḍaiyār by Kūṭṭaṅ <i>alias</i> Adiyamāṅ belonging to the group of Kāvalaṅ Kuṅumbiḷḷar, residing at Paṭṭāli. Do.

233	KOTTANŪR.—Akhilāṇḍeśvari temple, back side.	....	....	....	Do.	In two fragments. The first piece begins with <i>Svasti śrī</i> , etc. It mentions a <i>sandhi</i> and the measurement <i>nāḷi</i> . The second refers to a temple, the name of which is not clear. Other details are lost. In characters of about the 13th century.
234	Do.	....	....	Kali 4895, Śaka 1716, Ānanda, Chittirai	Do.	Records the renovation of <i>garbhagriha</i> , <i>ardhamandapa</i> , <i>mahā-mandapa</i> and car of the temple of goddess <i>periya-Nāchchiammaṇ</i> by <i>Vēṇā-uḍaiyāṇ</i> of <i>Ponṇūṇjal</i> . It mentions <i>Pāppanachāri</i> at end.
PALLADAM TALUK						
235	ABHISHĒKAPURAM, MĒR-KUPPAṬṬI.—Aḷagurājaperumāl temple, <i>ardhamandapa</i> , door-jambs.	Pāṇḍya	Virapāṇḍyadēva	Śaka 14[.]5.	Do.	Badly damaged. Appears to record some gift to the temple.
236	Stone in front of the Airāvateśvara temple, near <i>Nandi-mandapa</i> .	....	Mahā-Vīrappa-nāyakka	Parābhava, Kārttika, 15.	Do.	Badly damaged. Seems to record the construction of the temple complex, and installation and consecration of deities therein by an individual during the charge ( <i>maṇiyam</i> ) of Puṣabelarāyar (Bhujabalarāyar). The Vellālar or Tāṇāyakkāṇ-kōṭṭai in Tiruvaraṅga-nāḍu and Pottaṇūr in Vaḍa-Parisāra-nāḍu are referred to. In characters of the 16th century.
237	SĀMALĀPURAM.—Varadarāja-perumāl temple, slab set up in front of the temple, left of entrance.	....	Vīradanṇāyaka	Āṅgīrasa, Rishabha, śu. 5, Svāti Friday= 1332 A.D., May 1, The nakshatra was Pushya.	Do.	Damaged. Seems to record the assignment of income from taxes and levies collected as <i>paṭṭaṇar-pagudi</i> on various merchandise by the <i>Padineṇ-vishaiyattār</i> of the <i>Padineṇ-maṇḍalam</i> of the four quarters, who were conducting the exports ( <i>ṛeṇṣāttu</i> ) and imports ( <i>iṅṇuṣāttu</i> ) to god Arulājanātha for services during the festival in the month of Vaikāṣi.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p><b>TAMIL NADU—<i>Contd.</i></b></p> <p><b>COIMBATORE DISTRICT</b> <i>Concl'd.</i></p> <p><b>PALLADAM TALUK—<i>Concl'd.</i></b></p> <p><b>SĀMAḶĀPURAM—<i>Concl'd.</i></b></p>					
238	Stone in the compound of the same temple.	....	....	....	Tamil	Badly damaged. Records some agreement ( <i>tīttu</i> ) by the <i>nāṭṭavar</i> of Vāyaṣaikkā-nāḍu and the gift to god Allāṇātha in Maṇiyōḍunallūr <i>alias</i> Sāmalādēvi-chaturvēdimaṅgalam in Viraśōḷa-vaḷanāḍu. In characters of about the 14th century.
	<p><b>DHARMAPURI DISTRICT</b></p> <p><b>DHARMAPURI TALUK</b></p>					
239	KOLAGATTŪR.—Stone set up on the bund of the lake.	Hoysaḷa	Sōmēśvara	Regnal Year 1	Do.	Damaged. Seem to record a gift of land to provide for some services (details lost) to pray for the victory of the king and for the physical well-being of [Kēsimaya]-daṇṇāyakkar by the <i>nāṭṭār</i> of Tagaḍai-nāḍu, Puṇamalai-nāḍu and Vaḍagarai-nāḍu and the <i>mudaligaḷ</i> of Kulagattūr. In characters of the 13th century.

240	Stone set up in the midst of the fields in the village.	....	....	....	Do.	Fragmentary. Seems to refer to the lake at [Ku]a]gattūr. Do.
241	PĀLAVĀḌI.—Hero-stone in a field near the Perumā] temple.	Gaṅga	Śrīpurusha	Regnal Year 10	Tamil Vaṭṭe]uttu	Records the death of Nochchi Śāttanār after rescuing the cattle when [Ga]ṅgaraiṣar captured the same at Pogarrūr. <del>re</del> rumbāṇa-Pu(Mu ?) ttaraisar is stated to be ruling over Gaṅga-nāḍu. In characters of the 8th century.
242	Another hero-stone in the same place.	...	....	....	Do.	Records the death of Paṇaik-kōḍanār in the course of a batṭee at Tagaḍūr. Do.
243	A third hero-stone in the same place.	....	...	....	Kannaḍa	Badly damaged and purport not clear. In characters of the 9th-10th century.
HARUR TALUK						
244	CHELLAMPATṬI.—Hero-stone set up out-side the Vēḍiyappaṇ temple.	Gaṅga Western	Rāchamaṇ	Śaka 820	Tamil	Records the death of Chū]i Pu]iyyaṇ, after killing a tiger while Kūḍal-Māṇikkaṇ the servant of Māvalivāṇarāyar of Tagaḍūr was ruling Mā]aikunṅgu. The expression 'Śrī Madiyu]i' occurs at the end. (cf. <i>Dharma-puri Kalveṭṭukka],</i> Vol. I, p. 49.)
245	Another hero-stone worshipped in the central shrine.	No]amba	Aiyappadēvaṇ	Śaka 822, Sun in Makara	Do	Records the death of Kūḍal Māṇikkaṇ, the servant of Māvalivāṇarāyar. of Tagaḍūr on behalf of Śivamāraiyyaṇ when Pirudipati, the son of Gaṅga Rāchamaṇ and Śivamāraiyyaṇ, the son of Nu]ambaṇ attacked Mā]aikunṅgu. This stone is said to have been set up by Mattiyaṇ. The expression 'Śrī Madiyu]i' occurs at the end, as in No. 244 above. (cf. <i>ibid.</i> , p. 50.)



Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
<p><b>TAMIL NADU—<i>Contd.</i></b></p> <p><b>DHARMAPURI DISTRICT</b> —<i>Concl'd.</i></p> <p><b>UTTANGARAI TALUK</b></p>						
246	GARIGEPALLI.—Hero-stone lying near the road.	Prithvīgaṅga	Kaṭṭiṇaivarmaṇ	Regnal year[6]	Tamil, Vaṭṭe[uttu]	Damaged. Mentions Kōvūr-nāḍu and Perumbāṇa. In characters of about the 8th century.
247	NĀYAKKANŪR.—Hero-stone set up in the Vēḍiyappaṇ temple.	Do.	Do.	Regnal year 27	Do.	Do. Refers to Perumbāṇadiyaraiyar. Details not clear. Do.
248	Rock near the old grindstone on the way to the Vēḍiyappaṇ temple.	....	....	....	Tamil	States that a grindstone ( <i>chekku</i> ) and a lake were laid by Kīrandai Pavittiraṇ Kālaganaṇ of Chirriḍaiyāṇrūr in Kōvūr-nāḍu. In characters of about the 10th century.
<p><b>KANYAKUMARI DISTRICT</b></p> <p><b>AGASTISVARAM TALUK</b></p>						
249	CHŌḶAPURAM.—Chōḷiśvara-temple, North base.	Pāṇḍya	Śaḍaiyavarmaṇ Sundara-chōḷapāṇḍya	Regnal year 11	Do.	Records the sale-deed pertaining to the sale of land with the rights of irrigation by the <i>sabhai</i> of Śrīvalluvamaṅgalam <i>alias</i> Kēra-

lakulāṣaṇi-chaturvēdimaṅgalam, a *brahma-dēya* in Nāṭṭāṟṟuppōkku in Uttamaśōḷa-valānāḍu in Rājarāja-Pāṇḍi-nāḍu to the *kaṇmis* of the temple of Rājendraśōḷa-Īṣvaram-uḍaiyār of Tirukkōṭṭāṟu *alias* Mammuḍiśōḷanallūr-maṅgalam in Nāñji-nāḍu, receiving the entire value. Āchchan Baladēvaṇ who was entrusted with the proprietary rights over the land, was required to pay the taxes and also measure out 4 *Kalams* of paddy measured by *Gaṅgai-konḍaśōḷaṇ* to the deity. In characters of the 11th century. (Published in *T.A.S.*, Vol. VI, Part 1, No. 8, pp. 11-12 and *Kanyā kumarikaḷveṭṭugaḷ*, Vol. 3, No. 1968/267)

Records the gift of 12-1/2 cows for the maintenance of half a lamp to the deity Rājendra-chōḷa-Īṣvaram-uḍaiyār of Tirukkōṭṭāṟu *alias* Mammuḍiśōḷanallūr in Nāñji-nāḍu in Uttamaśōḷa-valānāḍu in Rājarājan-Pāṇḍi-nāḍu by a female ascetic named Nārpattē-nāyira Maṟa [li] dēvi. The gift was entrusted to Sūryan Rājasimhaṇ and Sūryan Rāja-mallaṇ, who undertook to supply an *ālāḱku* of ghee daily to maintain the gift. Do. (*Ibid.*, No. 9, p. 13.)

Fragmentary. Refers to the sale of land to the deity (name lost) of Tirukkōṭṭāṟu *alias* Mammuḍi [chōḷanallūr\*] in Nāñjilnāḍu in Uttamaśōḷa-valānāḍu in Rāja-rāja-Pāṇḍi-nāḍu. The boundaries of the gift land are given. Do.

250	Do.	Do.	Do.	Regnal year 19	Do.
251	Do.	....	....	...	Do.

Sl. No.	Place of Find or Deposit	Dynasty	king	Date	Language and Alphabet	Remarks
252	<p><b>TAMIL NADU—<i>Contd.</i></b></p> <p><b>KANYAKUMARI DISTRICT</b> —<i>Concl'd.</i></p> <p><b>AGASTISVARM TALUK—<i>Concl'd.</i></b></p> <p><b>CHŌḷAPURAM—<i>Concl'd.</i></b></p> <p>Chōḷīśvara temple, South base.</p>	Chōḷa	Kulōttuṅga I	Regnal year 39	Tamil	<p>Begins with the <i>praśasti</i> <i>Pugaḷ-mādu-viḷaṅga</i> etc., and records the gift of 50 sheep for the purpose of maintaining a perpetual lamp to the deity Rājendra-chōḷīśvaram-uḍaiya-mahādēva of Koṭṭāru <i>alias</i> Mummuḍichōḷa-nallūr in Nāñji-nāḍu in Uttamachōḷa-vaḷa-nāḍu in Rājarājap-Pāṇḍi-nāḍu by Araiyaṅ Gaṅgaikoṇḍān <i>alias</i> Śōḷavichchādirapallavarayar of Iraiyyūr in Ārkkāṭṭuk-kūṟṟam in Pāṇḍikulāntakavaḷanāḍu in Śōḷa-maṇḍalam. The endowment was entrusted to Tamiḷaṅ Māṇikkaṅ of the standing army at Koṭṭāru, who undertook to supply one <i>uḷakku</i> of ghee by the measure <i>Rājendrachōḷīśvaram-uḍaiyān</i>. <i>Ibid.</i>, Vol. I, pp. 246-47 and <i>Kanyākumari Kalvetṭuḡal</i>, Vol. 3, No. 1968/254. Same as No. 46 of 1896.</p>

253	Do.	....	....	Kollam year 428, Mīna 8, Aśvati Sunday=1253 A.D., March 2. The nakshatra was Rēvati f.d.t. '08.	Do.	States that Śeṅgōḍaṇ Pūvāṇḍi, a <i>tēvaraḍiyāl</i> of the temple, got the deity Nāchchiyār (goddess) of Kuṇṇameṇḍa Piḷḷaiyār installed in the temple of Rājendrachōḷiśvaram-uḍaiya-mahādēva at Tirukkoṭṭāru <i>alias</i> Mummudiśōḷanallūr and made a gift of three <i>śalāgai</i> , and 20 <i>achchu</i> including 10 <i>puḍuppoṇ-achchu</i> for the purpose of food offerings to the deity. The gift was entrusted to the <i>dēvaṇmīs</i> and <i>Śrīmāhēśvarakaṇkāṇṭ-śeyvār</i> of the temple who agreed to measure tow <i>nāḷi</i> of rice for the above purpose. ( <i>Kanyākumāri-kalvēṭṭugaḷ</i> , Vol. 3, 1968/256. Same as No. 42 of 1896, T.A.S., Vol. VI, Part 1, No. 15, p. 24).
MADURAI DISTRICT						
MADURAI TALUK						
254	MADURAI.—Tirumalai Naya-kkar Mahal Museum. Stones preserved in the Museum. Stone No. 1. Findspot : Kula-śekharaṇpuram, Sattur Taluk, Ramanathapuram District, Museum No. 112/76.	....	....	....	Tamil, Vaṭṭeḷuttu	Damaged and fragmentary. Records the setting up of a boundry stone for the residential locality of the <i>brāhmaṇas</i> of Maṇaṅkuḍi. In characters of the 8th century.
255	Do. Stone No. 2. Findspot : Chinna Gollappattī, same taluk and district.	Pāṇḍya	Śaḍaiya-Māraṇ	Regnal year 8	Do.	Records the reconstruction of the sluices originally set up by Tirunedumāraṇ, at Peruṅguḷam in granite and at Poṇṇān, Pūṅguṇi and Puḍukkuḷam in brick as <i>uttirap-paḍai</i> , by Iruppaikkūḍi-kiḷavaṇ <i>alias</i> Eṭṭi Śāttāṇ. Ends with a verse exhorting people to follow certain moral precepts. In characters of about the 9th century. (Published in <i>Kalvēṭṭu, idaḷ</i> , 11, p. 39).

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>TAMIL NADU—<i>Contd.</i></b> <b>MADURAI DISTRICT—<i>Concl'd.</i></b> <b>MADURAI TALUK—<i>Concl'd.</i></b> <b>MADURAI—<i>Concl'd.</i></b>					
256	Tirumalai Nayakkar Mahal Museum. Pedestal of the image of Indra. Findspot : Rājakkal-maṅgalam, Nanguneri Taluk, Tirunelveli District.	....	....	....	Sanskrit, Grantha	Reads : <i>Śatakratu</i> . In characters of the 8th century.
257	Do. Stone No. 3. Findspot : Poygaikkāḍu Sivagaṅgai Taluk, Ramanathapuram District. Museum No. 27/76.	Pāṇḍya	Kulaśēkhara	....	Tamil	Purports to be a communication ( <i>ōlai</i> ) issued to the executives of the deity Tiruvagattisvaram-uḍaiya-nāyanār at Poyyil, by Kaḷavaḷi-nāḍālvār regarding the gift of land at Poyyil, by Kaḷavaḷi-nāḍālvār regarding the gift of land at Poyyil as <i>iṇaiyilidēvadāṇa</i> with effect from Kaṇṇaka 2 in the regnal year 9+3 by the <i>nāṭṭār</i> to the deity for daily offerings. In characters of the 12th century.
	<b>NORTH ARCOT DISTRICT</b> <b>ARAKONAM TALUK</b>					
258	NEMALI.—Punnāgēśvara-temple, central shrine north wall, tiers.	....	....	Regnal year 31	Do.	Damaged. Records gift of gold to the deity in the temple at Nemali, the eastern hamlet of Punnai of Valla-nāḍu in Tāmaṅkōṭṭam in

						Jayaṅgoṇḍaśōḷa-maṇḍalam for feeding the <i>mahēśvaras</i> of the temple. Also records the gift of 5 <i>kaḷaṇḷu</i> of gold for taking out the Sibeli ( <i>Śrī-bali</i> ) deities in procession and for food-offerings to the same by Taḷuvak-kuḷaiṇjāṇ <i>alias</i> Nāṇpattēṇṇāyirabhaṭṭaṇ. Do.
259	West and south wall tiers.	Chōḷa	Rājādhirāja I		Do.	Damaged and partly built in. Begins with the <i>praśasti</i> <i>Tiṅgaḷērtaru</i> , etc. Registers the sale of land, made free from taxes to the temple of [Rājādhi]rāja-Īśvaram- uḍaiyār by the members of the <i>sabhai</i> of Parakulāntaka-chaturvēdi-maṇḍalam. Among the boundaries are mentioned Mummuḷiśōḷach-chaturvēdi-maṇḍalam in Mayindarapāḍi nāḍu and the land of the deity Mahāvishṇukkaḷ of Arumōḷidēvaviṇṇagaram.
260	<i>Ardha-maṇḍapa</i> , north wall.	Pāṇḍya	Parākrama	Rengal year 6, Mēsha, śu. 3, Monday, Aṇiḷa. Irregular.	Do.	Incomplete. Mentions Irāśagurukkaḷ of Vallanāḍu in Tāmarkoṭṭam, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam and the <i>sabhai</i> of Neṇmali. In characters of about the 14th century.
	CHEYGAR TALUK					
261	BRAHMADEŚAM.—Chandra-mauliśvara temple, <i>prākāra</i> , south wall.	Chōḷa	Vikramachōḷa	Regnal year 6	Do.	Records the gift of four <i>kāśu</i> for four <i>sandhi</i> lamps donated by four individuals (names mentioned) to the deity Pōndai-uḍaiyār at Diṇachintāmaṇi-chaduppēdi-maṇḍalam (chaturvēdimāṇḍalam), a <i>brahmaḍēya</i> of Karai-kkōṭṭai in Tāmarkkōṭṭam.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—Contd.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>TAMIL NADU—Contd.</b> <b>NORTH ARCOT DISTRICT—Contd.</b> <b>CHEYAR TALUK—Concl'd.</b> <b>BRAHMADEŚAM—Concl'd.</b>					
262	Chandra mauliśvara temple, Prākara, South wall.	Chōla	Vikramachōla	Regnal year 6	Tamil	Records the gift of one <i>kāśu</i> by a native of Mayilāppūr in Puliyūr-nādu in Vijayarājendra-vaḷa-nādu in Karaikkōṭṭumaṇḍalam.
263	Do.	Do.	Do.	Regnal year 9	Do.	Records the gift of one <i>kāśu</i> and 1-1/4 <i>diramam</i> for a <i>sandhi</i> lamp to the deity Pōndai-nāyakar at Brahmadeyam in Karaikkōṭṭai by Pūvaṇ Tiruvallam-uḍaiyāṇ, a Vaḍuga-vāṇiyan of Ikkādu residing at Karaivaḷi Kandapurap-pēṭṭai in Perumbāṇappāḍi in Jayaṅgoṇḍaśōḷa-maṇḍalam.
264	Stray stones lying near the temple. No. 1.	Do.	Kulōttuṅgachōla I	....	Do.	Fragmentary. Contains portions of the <i>praśasti</i> , <i>Pugaḷ śūḷanda puṇari</i> . Seems to register the sale of land.
265	No. 2.	....	...	....	Do.	Contains a part of the inscription giving the boundaries of a piece of land. In characters of about the 12th century.

266	No. 3.	...	...	...	Do.	Fragmentary. Seems to record the boundaries of a piece of land as in No. 265 above. Do.
267	No. 4.	...	...	...	Do.	Do. Seems to record the assignment of income from land. [ <i>Dēvakaṇ</i> ] <i>mis</i> are referred to. Do.
POLUR TALUK						
268	KASTAMĀDI.—Pāṇḍīśvara temple, central shrine and <i>ardhamandapa</i> , south wall, tiers and base.	[Vijayanagara]	...	Ānanda, Tai 2[.]	Do.	Disjointed pieces. Consists of two fragments. Appears to record some dues ( <i>mariyādi</i> ) to gods Kūttapperumā[ and Sandhyādīpaperumā]. Another piece records the right in respect of the worship in the temple for a fortnight in thirty days ( <i>muppadu-vaṭṭam</i> ). In characters of about the 15th century.
269	Do.	Do.	...	Īśvara, Āḍi 31	Do.	Built in. Mentions the date only. Do.
270	Do.	Do.	...	...	Do.	Refers to the reign of [Hari]hararāya. Do.
271	Do. North wall, tiers.	Vijayanagara	[Dēvarāya]	...	Do.	Fragmentary. Seems to record the gift of income from Gaṅgakōshanapāḍi, in Murugamaṅgalappargu including <i>sādam</i> for a perpetual lamp to the god Pāḍīśvaram-uḍaiyār.
272	Do. North wall base.	...	...	Sarvadhāri Āṇi 3	Do.	Do. Appears to record the gift of 100 <i>paṇam</i> and a house-site as <i>sarvamānya</i> to provide for a lamp to god Tiruppāḍīśvaramuḍaiyār by Nandapiḷḷai of Siraṅgam, the agent of Namaśivā[ya*]-nāyakkar. In characters of about the 16th century.



B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p><b>TAMIL NADU—<i>Contd.</i></b></p> <p><b>NORTH ARCOT DISTRICT—<i>Contd.</i></b></p> <p><b>POLUR TALUK—<i>Concl'd.</i></b></p> <p><b>KASTAMBĀḌI—<i>Concl'd.</i></b></p>					
273	Western base of the <i>garuḍa-stambha</i> in front of the Vēṇugō-pālasvāmi temple.	....	....	....	Tamil	Records the installation of the <i>garuḍastambha</i> by Veṅkaṭādri-nāyakkar, son of Anumantanayanār. In late characters.
274	TIRUMALAI.—Rock near the steps leading to the temple.	Chōla	Madiraikoṇḍa Rāja-kēsari	Regnal year 6	Do.	Records the gift of 95 sheep for a perpetual lamp to the deity in the temple at Vaigavūrt-Tirumalai in Paṅḡalanāḍu by Ēkaviraṇ-Ḍaṇmaśaṅgāḍiyār <i>alias</i> Malaiyamahāḍēviyar, the daughter of Nāḍālvār Ilaṅgōṇḍigal and the wife of Nāṭṭāṇ Siddavaḍattāḍigal of Malāḍu belonging to the Bhārgava-gōtra. In characters of 10th century.
275	Do.	Do.	Śālaikalamaḡutta Rājarājakēsari (Rājarāja I)	Regnal year 10	Do.	Records the gift of 90 sheep to the deity in the temple at Vaigavūrt-Tirumalai in Mūgaināḍu in Paḷṇṇak-kōṭṭam for burning 3 big standing lamps, by Kanakanandiyāchāryyar <i>alias</i> Tirumalaiy-āchāryyar, the disciple of Nāthadēvar.

276	Do.	Do.	Rājendra II	Regnal year 10	Do.	Begins with the <i>praśasti</i> <i>Irappāḍi Ēḷarai-ilakkamum</i> , etc. Seems to record some arrangement made by the body called <i>Chittiramēḷip-perukkāḷar</i> as agreed to by the <i>nāḍu</i> regarding the amount of paddy to be measured out to the temple as <i>piśāṇakkaḍamai</i> and <i>kārk-kaḍamai</i> from the lands of the temple.
	TIRUPPATTUR TALUK					
277	GÖVINDĀPURAM.—Hero-stone near a natural spring in the reserved forest.	....	....	....	Do.	Damaged. Seems to record the death of a hero probably by name Tuṭṭamayan. son of Moḍaiyyan of Muḷḷikkayam. Mentions Śivamāṇṇ, son of Nuḷambaṇ. In characters of the 9th century.
	VELLORE TALUK					
278	AGARAM.—Gajendra Varada-rāja-perumāḷ temple, <i>ardhamanḍapa</i> and central shrine, north and west walls, first tier.	Vijayanagara	Maḷlikārjuna	Śaka 1391 Virōdhi, Makara śu. 5, Tiruvōṇam Saturday	Do.	Records the voluntary sale by auction, of thirteen <i>Kaikkōḷars</i> of Āḷmaiūr in Karaivaḷi Aimpuḷu-nāḍu of Paḷuvūrkoṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam for 2380 <i>vāsi-paḍā naṇṇam</i> by themselves as a group of bonded labourers ( <i>kottuaḍimai</i> ) to the temple of Āṇaikāṭṭa Appaṇ and their agreement, the males among them to perform services as lifting the deities in procession, acting as bodyguards and such other menial services due from their community, the females among them to dance, to sing and to perform other services. They are stated to have received the money from the treasury of <i>Samaya-kumārār Vaṇṇiya</i> Timmaya-nāyakkar, the <i>śrīkāryam</i> of the temple.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p><b>TAMIL NADU—<i>Contd.</i></b></p> <p><b>NORTH ARCOT DISTRICT</b> —<i>Concl'd.</i></p> <p><b>VELLORE TALUK—<i>Concl'd.</i></b></p> <p><b>AGARAM—<i>Concl'd.</i></b></p>					
279	Central shrine, west wall, base.	Vijayanagara	Rājaśekhara	Śaka 1393, Khara, Kaṇṇi, śu. 11, Avittam, Tuesday= 1471 A.D., September 24.	Tamil	Records a similar transaction of four individuals viz., Periyamudali and his three daughters, of Śattimaṅgalam in Āndi-nāḍu of Paḷūr-kōṭṭam to the same temple for 200 <i>naṭṭaṇam</i> received from the same individual Vaṇṇiyat-Timmu nāyakkar as in No. 278 above.
280	South wall base, first tier.	....	...	....	Do.	Records the allocation of services in the temple ( <i>aḍiyār-muṇai aḍaiṇu</i> ) among the ten female servants of the temple. In characters of about the 15th century.
281	<i>Ardhamaṇḍapa</i> , south.	Vijayanagara	Dēvamahārāya	Śaka 135[3], Ānanda, Makara, śu. 5, Svāti, Wednesday= Irregular.	Do.	Records the gift of villages Naraśiṅgapuram <i>alias</i> Śeṇṇamanāyakkakuppam, Nāgarātāṅgal and Kēḷūrtāṅgal as <i>sarvamāṇya-iṇaiyili</i> for the <i>mahāpūjai</i> to god Āṇaikāṭṭa Appaṇ and the renovation of the <i>garbhagṛiha</i>

						<p><i>ardhamāṇḍapa</i> and other parts of the temple complex together with the creation of <i>maḍaiviḷāgam</i>, etc., and also exemption from tax on the temple lands in the villages Agaram, Nāgalēri, Karuṅgāli, and Puttēri as <i>sarvamānya</i> by <i>saṁayakumāraṇ</i> Vaṇṇiyat-Timma Nāyakkar. The arrangement regarding the services of the <i>kaikkōḷas</i> is also referred to.</p>
282	Loose stone buried in a field (S. No. 648/1) in front of the same temple.	[Do.]	....	...	Do.	<p>Records the gift of income from taxes on various merchandise including bronze, cotton, emerald, sandal, etc., transacted by the residents of the <i>maḍaiviḷāgam</i> of the temple by Jagatāpi Vasavayadēvamahārāja as <i>sarvamānya</i> for various services like <i>aṅga-raṅga-vaibhōgam</i> of the god Āṇaikātta Appaṇ of Agaram in Pālināḍu. In characters of about the 16th century.</p>
<p>RAMANATHAPURAM DISTRICT</p> <p>ARUPPUKKOTAI TALUK</p>						
283	KALLUMADAI.—Tirunāgēśvara temple, central shrine, south base.	Pāṇḍya	Śaḍaiyavarmaṇ Vikrama-pāṇḍya	Regnal year 4, Mēsha 29, śu. 4, Tiruvādirai, Wednesday= 1170 A.D., April 22.	Do.	<p>Records the sale of land by several individuals (names given) of Pūmbiḷāl Muttaraiyaṅkōṭṭai in Paruttikkuḍi-nāḍu to Kaṇṇanārāyaṇaṇ <i>alias</i> Kumaranārāyaṇaḍēvar of Kaṇkuḷam in Malaimaṇḍalam who endowed it as a dēvardāna to the deity Tiruppavaṇiy-Isvaram-uḍaiyār of Tiruppālaiyūr. Mentions the land measure <i>Sundarapāṇḍiyaṇ-kōl</i>.</p>

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>TAMIL NADU - <i>Contd.</i></b> <b>RAMANATHAPURAM DISTRICT—<i>Contd.</i></b> <b>ARUPPUKKOTAI TALUK—<i>Contd.</i></b> <b>KALLUMAḌAI—<i>Contd.</i></b>					
284	Tirunāgēśvara temple, central shrine South base.	Pāṇḍya	[ <i>Emmaṇḍalamuṇkoṇḍa...</i> ] Śaḍaiyavarman...	....	Tamil	Records a sale deed issued by the ūrār of Pūmbiḷāl Muttaraiyaṅkōṭṭaiḱkaṇmiyārḱōṭṭai of Paruttikkūḍi-nāḍu to Mudaliyār Pūvaṇavar <i>alias</i> Tuṅgaḍēvar in respect of the sale of tenancy rights over the lands after receiving the sale value of 170 <i>paṇam</i> from the latter, who endowed it as a tax-free <i>dēvadāna</i> to the deity Tiruppālaiyūruḍaiya-nūyaṇār, of Tiruppālaiyūr in Śōṇāḍu. In characters of about the 13th century.
285	Do.	[Do.]	....	....	Do.	Fragments. Seems to record an agreement in respect of some land as <i>kāṇi</i> between Brah-mādirāyaṅ-gēvar and Pūmbiḷāl Muttaraiya-ṅkōṭṭaiḱkārār. The signatories include among others Pūvaiyarāyaṅ and Irāśiṅga-Muttaraiyaṅ. Do.

286	Do.	[Do.]	....	Hasta	Do.	Fragmentary. Refers to the sale of land and the boundaries of the same. Do.
287	North base.	Do.	<i>Emmaṇḍalamunikōṇḍaruliya Māravarmaṇ Kulaśekhara</i>	Regnal year 17, Kārttikai.	Do.	Records the sale of land by the <i>ūrār</i> of Pūmbilāl Muttaraiyaṅkōṭṭai and Kaṇmiyārkkōṭṭai to Sundarapāṇḍyadēva who granted the same to the temple of Tiruppālaiyūr in Śōṇāḍu. The <i>dēvakaṇmis</i> of the temple were to raise the crops from out of the income from taxes. Also it records the excavation of a lake measuring 10 x 4 <i>kōl</i> by <i>padināṇam-kōl</i> . Do.
288	West base.	Do.	Do.	Regnal year 37, Vaikāśi 28.	Do.	Records the sale ( <i>kārāṇmai-kāṇi-vilappamā-ṇam</i> ) of hereditary tenancy rights of lands by the <i>ūrār</i> of Pūmbilāl Muttaraiyaṅkōṭṭai in Paruttikkūḍi-nāḍu and of Kaṇmiyārkkōṭṭai, to Tēvāram-Aḷagiyāṇ Mudaliyar, one of the <i>kaikkōlas</i> , for the land value of 300 <i>varāṇ-ṇaṇam</i> . The <i>urār</i> seem to have endowed the income from taxes on these lands to the deity Tiruppālaiyūr-uḍaiyanāyanār. It seems to record that any settlements could be made in this <i>kārāṇmai-kāṇi</i> and it was decided by the <i>ūrār</i> not to collect the taxes (names specified) from the settlements thus made and to accept them as <i>ūrkuḍi</i> . Do.
289	North base and west base.	[Do.]	....	....	Do.	Damaged. Records the sale of tank along with the lands at the village Tiruvaiyāra [nēmbal] <i>alias</i> Tirujñāṇasambandanallūr as <i>kārāṇmai</i> and assigning the income from the taxes to the temple by the <i>ūrār</i> of Muttaraiyaṅkōṭṭai and Kaṇmiyārkkōṭṭai, to Tēvaṇ Sundarapāṇḍyadēva, receiving 100 <i>ṇaṇam</i> fixed as the value for the tank. Do.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p><b>TAMIL NADU—Contd.</b></p> <p><b>RAMANATHAPURAM DISTRICT—Concl'd.</b></p> <p><b>ARUPPUKKOTAI TALUK—Concl'd.</b></p> <p><b>KALLUMADAI—Concl'd.</b></p>					
290	Maṇḍapa, a pillar.	Chōḷa-Pāṇḍya	Śaḍaiyavarmaṇ Sundara-Chōḷa Pāṇḍya	Regnal year 16	Tamil	Records the royal order issued to the <i>dēvaka-ṇmis</i> of Tiruppālaiyūr in Śōṇāḍu in Madurāntaka-vaḷanāḍu in Rājarājap-Pāṇḍināḍu granting the <i>dēvadāna</i> lands as <i>kāṇi</i> from the date of the record to Nāraṇaṇ Pichchaṇ. It mentions the <i>tirumandira-ōlai</i> and Ākūruḍaiyāṇ Nānūṇṇuvaṇ Chandraśēkaraṇ as signatories of the record. In characters of the 11th century.
291	Slab set up in front.	Do.	Śaḍaiyaṇ-Māraṇ	Regnal year 2 +1	Sanskrit, Grantha; Tamil Vaṭṭeḷuttu	Contains versions of the same inscription in Sanskrit and Tamil written one below the other. Records the gift of 25 cows for burning a perpetual lamp to the deity Īśvara-bhaṭāra of Tiruppālaiyūr, a <i>dēvadāna</i> of Chōḷa-nāḍu by Kēraḷaśinga-Muttaraiyaṇ <i>alias</i> Mādēvaṇ Marudaṇ of Mēlaimukkuḷam in Paruttikkudī-nāḍu, for his own merit. The gift was entrusted to the different

	SALEM DISTRICT					individuals (names given) who undertook to supply a <i>uḷakku</i> of ghee daily to maintain the endowment. In characters of about the 10th century.
	OMALUR TALUK					
292	DAŚAVIḸAKKU (Māṭṭayam-paṭṭi).—Ulagēśvara temple, north, west and south walls, tiers.	Do.	Śaḍaiyavarman Sundara-pāṇḍya	Regnal year 26	Tamil	Records the creation of <i>maḍaiviḷāgam</i> to god Ulagiśvaram-uḍaiya-Tambirāṇār and specified shares of income to the deities Cheṇṇarāyaṇ, Bhadrakālī and Kaṇṇandai Viṇāyaka by the members of Vellāḷaṇ-Kaṇṇandaigaḷ including Uḍaiyākkaviṇḍar of Diśaiviḷakku in Pūvāṇiya-nāḍu. In characters of about the 14th century.
	SANKAGIRI TALUK					
293	CHINṆAPPAMPATTI.—Śiva temple, central shrine. South and east walls, second tier.	Hoysaḷa	Vira-Narasimhadēva	Regnal year 10	Do.	In fragments. The first piece refers to Āḍi-ayaṇam and enjoins protection to an <i>agaram</i> ( <i>agrahāra</i> ). The second fragment refers to the formation of the chaturvēdi-maṅgalam named after Vallāḷa. In characters of about the 13th century.
294	South wall, first tier.	Do.	....	....	Do.	Fragmentary and built in. Records probably the creation of an <i>agrahāra</i> named after Vallayadaṇāyaka. In characters of about the 14th century.



B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>TAMIL NADU—<i>Concl'd.</i></b> <b>SALEM DISTRICT—<i>Concl'd.</i></b> <b>SANKAGIRI TALUK—<i>Concl'd.</i></b> <b>CHINNAPPAMPATTI—<i>Concl'd.</i></b>					
295	East wall, first tier.	....	....	....	Tamil	Do. Mentions Vallaya, brother of Dēvaraśa-daṇḍanāyakka and refers to some villages (Veṭtanūr, Kuḷalūr, etc.) and a gift made tax-free probably in connection with the formation of an agrahāra in Pūvaṇiya-nāḍu. Aruḷalapperumāl, son of Śiṅgapperumāl figures as signatory. Do.
296	Loose tier-Stones at the base of the present post-office building south side.	....	...	....	Do.	Damaged. Consists of 5 fragments, the first of which mentions Nārāyaṇa-bhaṭṭaṇ of Viravallālach-chaturvēdimāṅgalam in Teṇ-Pūvāṇiyar-nāḍu. The second refers to Muppasamudram and Śōḷa-maṇḍalam. The other fragments seem to record the food offerings to a deity during certain services of worship and also to the individuals Sundarap-perumāl, [Vi*]ḍukāḍaḷagiyaṇ-bhaṭṭaṇ and a donor Ilamāṇḍai In characters of about the 13th century.

INDIAN EPIGRAPHY

SOUTH ARCOT DISTRICT						
VILLUPURAM TALUK						
297	RĀMAPĀKKAM.—Lakshmī-nārāyaṇa perumā temple <i>ardha-maṇḍapa</i> ceiling-stone.	....	....	....	Do.	Do. Eragmentary. Seems to record an undertaking given by the <i>sabhai</i> of [Kā]tāppākkam for feeding the <i>brāhmaṇas</i> in the temple from the interest accrued on the gold ( <i>ṣempon</i> ) received from an individual (name lost). The <i>ūrār</i> of Pālaiyū[rp]pāḍi figure at the end of the record. In characters of the 9th century.
298	<i>Garuḍastambha</i> .	....	....	Kali 4860, Vishu, Aippaṣi 2.	Do.	Records the installation of <i>garuḍastambha</i> in front of the Lakshmīnārāyaṇasvāmi temple by Śēsha-ammāl, sister of Veṅgaḷā-ṛeḍḍi of Teṇṇantōppu, son of Tirumalai-ṛeḍḍiyār of Vēppali.
TIRUNELVELI DISTRICT						
TIRUNELVELI TALUK						
299	TARUVAI.—Śiva temple, <i>maṇḍapa</i> , north wall.	Pāṇḍya	Māṇavarmaṇ Sundara-pāṇḍya (II)	Regnal year 4 and 318th day.	Do.	Begins with the <i>praśasti Pūmalar tiru</i> , etc., and states that the king while seated on the throne named <i>pālippaḍai</i> ( <i>pālippiḍam</i> ) Maḷavarāyaṇ in his palace at Madurai in the subdivision Māḍakkuḷakkī in Madurōdaya-vaḷanāḍu issued this order to the <i>Śivabrāhmaṇas</i> and <i>tāṇapati</i> of the temple of Pāṇḍiśvaram-uḍaiyār to the effect that the lands in the village Taruvai, a western hamlet of Śrīvallabha-maṅgalam in Kīḷakalāk-kūṅgam should be provided for the food offerings of the deity. The boundaries of the gift lands are mentioned. In characters of about the 13th century.

**B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1977-78—Concl'd.**

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>UTTAR PRADESH</b> <b>JHANSI DISTRICT</b> <b>JHANSI TAHSIL</b>					
300	<b>JHĀNSI.</b> —A stone slab in the possession of Mr. N.M. Kadri, Davigeran Mohalla. Findspot : Erachch, Garautha Tahsil, Jhansi District. Impressions received from the Superintending Epigraphist, Persian and Arabic Inscriptions, Nagpur (Acc. No. 7691).	....	....	....	Prakrit, Brāhmī	Reads : <i>Kabaṇḍhukasa dhamamatasa ha[ro] kasa</i> . In characters of about the second century,
	<b>MATHURA DISTRICT</b> <b>MATHURA TAHSIL</b>					
301	<b>MATHURĀ.</b> —Pedestal of the image of Amitābha Buddha. Estampages from the Director, Govt. Museum, Mathurā.	Kushāna	Huvishka	Year 20+5 Ve(Vaiśākha) di. 20+6	Sanskrit, Brāhmī	Records the installation of the image of the Lord Buddha Amitābha by Nāgarakshita, the son of Buddhabala, paternal grandson of the <i>sārthavāha</i> called Satraka and maternal grandson of <i>śrēṣṭhi</i> Balakīrtti.

	FOREIGN COUNTRIES					
	PAKISTAN					
	DISTRICT					
	TAHSIL					
302	TAXILA.—Stone slab kept in the Museum. Photograph through Dr. B.N. Mukherjee, Carmichael Professor of Ancient Indian History, Culture and Archaeology, University of Calcutta, Calcutta. Findspot : Kamra near Campbellpur, Panjab, Pakistan.	Kushāṇa	Vajheshka (Vāsishka)	Year 20 (in numerals and words) Jyēshṭha, 13th day.	Prakrit, Kharō-shṭhī	Endows the ruler with epithets such as <i>Maharaja</i> , <i>Rajatiraja</i> , <i>Mahata</i> , <i>Tratara</i> , <i>Jayata</i> , <i>Domrata</i> etc., and describes him as the descendant of the king Kala kabisa Sachadhramathita. Seems to record the excavation of a well at the time of the birth of [Kani]shka (II) on the given date. (Published in <i>Indian Museum Bulletin</i> , Vol. VIII, pp. 111 ff., and plate.).

## C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS\*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>BIHAR</b> <b>GAYA DISTRICT</b> <b>GAYA TAHSIL</b>					
4280	BÔDHGAYĀ.—Pedestal of a statue lying outside the temple in the south	....	....	....	Sanskrit, Nāgarī	Record the Buddhist formula <i>Yē dharmā hētuprabhavā</i> etc Records that this (i.e. the image) is the gft of Gauvītṭhaka. In characters of about the 10th century.
	<b>HAZARIBAGH DISTRICT</b>					
4281	DŪDHPĀṆĪ.—A stone slab.	Magadha	Ādisimha	....	Sanskrit, Early Nāgarī	States that, at a time when the villages of Bhramaraśālmali, Chhīṅgala and Bhūtishaṇḍaka were without rulers, Ādisimha, the lord of Magadha, went there for hunting elephants. On his asking for an escort, the villagers requested Udayamāna, a merchant-emigrant, to do the job. On his successful completion of the assignment, the villagers made him the ruler of Bhramaraśālmali. He, in his turn, proclaimed his brothers Śrīdhautamāna and Ajitamāna respectively as the rulers of Chhīṅgala and Bhūtishaṇḍaka. In characters of about the 9th century A.D. <i>Contra. Ep. Ind.</i> , Vol. II. pp. 344 ff.; <i>Bhandarkar's list</i> , No, 1743.

NALANDA DISTRICT						
BIHAR SHARIF TAHSIL						
4282	NĀLANDĀ.—Back of an image of the Buddha.	....	....	....	Do.	Records the Buddhist formula <i>Yē dharmmā hētuprabhavā</i> , etc. and the gift of the image by <i>sthavira</i> Marttipāla. Do.
4283	Pedestal of an image of the Buddha.	....	....	....	Do.	Records the gift of the image by <i>sthavi[ra]</i> Nayasiha. Do.
4284	Back of an image of the Buddha.	....	....	....	Sanskrit, Nāgarī	Records the gift of the image by Asōka. In characters of about the 11th-12th centuries.
4285	Back of another image of the Buddha.	....	....	....	Do.	Damaged. Records the Buddhist formula <i>Yē dharmmā hētuprabhavā</i> , etc. and the gift of the image by <i>Bhikṣu</i> Prajñākara. Do.
4286	Pedestal of an image of the Buddha.	....	....	....	Do.	Records the gift of the image by Sudatēka. Do.
4287	Pedestal of another image of the Buddha.	....	....	....	Do.	Records the gift of the image by <i>Sīha</i> La[kṣmī]singha. Do.
4288	An image of the Buddha.	....	....	....	Do.	Damaged. Records the Buddhist formula <i>Yē dharmmā hētuprabhavā</i> , etc. and the gift of the image by Hachēka. Do.
4289	Pedestal of an image of the Buddha.	....	....	....	Do.	Records the gift of the image by Manōrāja. Do.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p>BIHAR—<i>Contd.</i></p> <p>HAZARIBAGH DISTRICT —<i>Contd.</i></p> <p>NĀLANDĀ—<i>Contd.</i></p>					
4290	Pedestal of another image of the Buddha.	...	....	...	Sanskrit, Nāgarī	Indifferently engraved. Records probably the gift of the image for the merit of his parents and for the acquisition of supreme knowledge by all sentient beings by a person (name not clear). In characters of about the 11th-12th centuries.
4291	Back side of an image of the Buddha.	....	....	....	Do.	Records the Buddhist formula <i>Ye dharmmā hētuprabhavā</i> , etc. and the gift of the image by Vājā. Do.
4292	Back of another image of the Buddha.	....	....	....	Do.	Records the gift of the image by Tikāka. Do.
4293	Pedestal of an image of the Buddha.	....	....	....	Do.	Records the Buddhist formula <i>Ye dharmmā hētuprabhavā</i> , etc. and the gift of the image by <i>Paramōpāsaka</i> Mahāvija. Do.
4294	Pedestal of another image of the Buddha.	....	....	...	Do.	Records the gift of the image by Śubhaśridatta, a <i>mahāsāṅghika</i> . Do.

4295	Back of an image of the Buddha.	...	....	....	Do.	Records the Buddhist formula <i>Yē dharmmā hētiprabhavā</i> , etc. and the gift of the image by Suvinita. Do.
4296	Back of another image of the Buddha.	...	....	....	Do.	Records the Buddhist formula <i>Yē dharmmā hētiprabhavā</i> , etc. and the gift of the image by Vairōcana. Do.
4297	Back of a third image of the Buddha.	...	....	....	Do.	Records the Buddhist formula <i>Ye dharmmā hētiprabhavā</i> , etc. and the gift of the image by Vimalākaraśiṅgha. Do.
4298	Pedestal of an image of Buddha.	...	....	....	Do.	Records the Buddhist formula <i>Yē dharmmā hētiprabhavā</i> , etc. Do.
4299	Pedestal of another image of the Buddha.	....	....	....	Do.	Do.
4300	Back of an image of the Buddha.	....	....	....	Do.	Records the Buddhist formula <i>Yē dharmmā hētiprabhavā</i> , etc. and the gift of the image by <i>Paramōpāsaka</i> Sarvvasa. Do.
4301	Back of another image of the Buddha.	....	....	....	Do.	Records the Buddhist formula <i>Yē dharmmā hētiprabhavā</i> , etc. and the gift of the image by <i>Vaidya</i> Padyadatta and his wife <i>Yevvākā</i> . Do.
4302	Pedestal of an image of the Buddha.	....	....	....	Do.	Reads : <i>ki Ajakasya</i> . Do.
4303	Pedestal of another image of the Buddha.	....	....	....	Do.	Damaged. Records the Buddhist formula <i>Yē dharmmā hētiprabhavā</i> , etc. Do.



C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—*Contd.*

No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>BIHAR—Concl'd.</b> <b>HAZARIBAGH DISTRICT</b> <b>—Concl'd.</b> <b>NĀLANDĀ—Concl'd.</b>					
4304	Pedestal of another image of the Buddha.	....	....	....	Sanskrit, Nāgarī	Reads : <i>Śrī-Vimalasīhasya</i> . In characters of about the 11th-12th centuries.
4305	Back of an image of the Buddha.	....	....	....	Do.	Records the Buddhist formula <i>Ye dhammā hētuprabhavā</i> , etc. Do.
4306	Pedestal of an image of the Buddha.	....	....	....	Do.	Do.
4307	Base of the drum of a <i>stūpa</i> .	....	....	....	Do.	Contains a verse for the perpetuity and steadfastness of one's obeisance obviously to the Buddha. Do. <i>MAI</i> , No. 66, p. 106-07 and plate I b. Do.

	<b>DELHI</b>					
	<b>DELHI</b>					
4308	DELHI.—Stone slab kept in the Delhi Museum, Findspot : Nārāyaṇā, 7 miles south-west of Delhi City.	Tughlaq	Mahamand Sāhi	Vikrama 1384, Bhādra ba. 3, Thursday = 1327 A.D. August 6.	Do.	Records the construction of a well ( <i>kūpa</i> ) for the solace of his forefathers by Śrīdhara whose genealogy is given. <i>Bhandarkar's list</i> , No. 682.
	<b>GUJARAT</b>					
	<b>JUNAGADH DISTRICT</b>					
	<b>JUNAGADH TALUK</b>					
4309	CHŌBARI.—Inscriptions in a well. No. 1.	....	....	....	Nāgari	Reads : (1) <i>sā</i> (2) <i>gha</i> . In late characters.
4310	No. 2	....	....	...	Do.	Reads : <i>sala</i> . Do.
4311	No. 3	....	...	...	Do.	Reads : Jālhaṇa. Do.
	<b>SABARKANTHA DISTRICT</b>					
	<b>IDAR TALUK</b>					
4312	IDAR.—A stone in the Museum.	....	....	Kali 4300 (in words) Vikrama 1256, Vaiśākha ba. 1, Monday = 1200 A.D., May 1.	Sanskrit, Nāgari	Gives the genealogy of the Brāhmaṇa Vikramasvāmin of Śaṇḍilya-gōtra. Records the excavation of a well called sūrya-vāpi (or Vikramasvāmivāpi) by him. The <i>praśasti</i> was composed by the brāhmaṇa Sarvadēva. The architect for the well was Śāmbala, the son of Dēvadhara. Noticed in <i>ASIR</i> , 1936-37, p. 95.

## C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—Contd.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>MADHYA PRADESH</b> <b>DAMOH DISTRICT</b> <b>HATA TAHSIL</b>					
4313	BAHAMINI.—A stone slab. Findspot : Not known.	Chandella	Hamvira	Vikrama 1365	Sanskrit, Nāriga	Purport not clear. Describes the ruler as <i>Paramabhaṭṭāraka</i> and <i>Kālamjarādhipati</i> and mentions <i>Mahārājaputra Vāgadēva</i> as administering the Brāhmaṇagrāma. Text published in <i>Ep. Ind.</i> , Vol. XVI, p. 10, f.n. 4; <i>Bhandarkar's List</i> No. 660; <i>Hiralal's List</i> , No. 100.
	<b>* TIKAMGARH DISTRICT</b> <b>JATARA TAHSIL</b>					
4314	JATARA.—A stone slab.	....	Nijamkhan	Vikrama 1491, Śaka 1356, Durmati, Vasāntarītu Vaiśakha śu. 7, Pushya, Thursday= 1434 A.D., April 15.	Do.	Begins with an invocation in praise of Viṣṇu and Viśvanātha (i.e., Śiva). Refers to the administration of <i>Mahākhāna</i> Ismail, a resident of Jāhaḍa, over Paṭahḍēsa. Records the construction of a well by Ghēnā, for the sake of his brother Sā. Nārāyaṇa and for the liberation of his ancestors.

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4315	Below the above No. 4314.	....	....	Vikrama 1493, Vaiśākha śu.	Do.	Worn out. Indifferently engraved. Mentions a number of proper names.
TIKAMGARH TAHSIL						
4316	NĀRĀYAṆAPURA.—A stone behind the Viṣṇu temple.	Chandēlla	....	....	Do.	Damaged. Mentions the Chandēlla rulers Vidyādhara, Vijayapāla, Kirttivarmma and Jayavarmadēva. Records the construction of a temple to god Indumauli (i.e., Śiva).
MAHARASHTRA						
JALGAON DISTRICT						
4317	BAHĀL.—Slab kept in the pawār's gadhī.	....	....	Vikrama 1[8]26, Śaka 1691, Virōdhi, Mārggaśirsha śu. 8.	Local dialect, Nāgarī	Mentions <i>Pavāra</i> Viśvāsarāva <i>Jāgīrdār</i> , Bāhāḷa, Ghanaśāma, etc. Purport not clear.
RAJASTHAN						
BANSWARA DISTRICT						
4318	SUNNANPUR.—Slab preserved in the palace.	....	....	Vikrama 15[7]5, Paush ba. 12, Wednesday= 1518 A.D. December 29.	Sanskrit, Nāgarī	Mentions the names of <i>Māhārāṭī</i> Udayarāya and his son <i>Kumāra</i> Jagamāla and records a grant of land. Purport not clear.
GARHI TAHSIL						
4319	LOHARIA.—A stone beside the Jaina temple.	....	....	Vikrama 1644, Māgha śu. 15, Sunday= Irregular	Sanskrit, (corrupt) Nāgarī	Mentions the village Lōharaṇa and <i>Māhārāṭī</i> Mābasarṅgajī, Pithājī, Lakhamirāyājī, Dēvidāsa and others.

## C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—Contd.

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INDIAN EPIGRAPHY

No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>RAJASTHAN—Contd.</b>					
	<b>BARMER DISTRICT</b>					
4320	HĀTMĀ.—A short pillar in the porch of the Śiva temple. Find-spot : Kirāḍu, Barmer District, Rajasthan.	Paramāra	Śōmēśvara	Vikrama 1218, Āśvina śu. 1, Thursday= 1161 A.D., September 21, f.d.t. 05.	Sanskrit (corrupt), Nāgarī	Damaged. Gives the genealogy of the Paramāra family of Kirāḍu upto Śōmēśvara, the ruling king. The ruler is described as having regained his lost kingdom through Chaulukya Jayasimha-Siddharāja and as having consecrated the Śiva temple in Vikrama 1205 in the time of Chaulukya Kumarpāla. The record was composed by Narsimha, written by Yaśōdēva and engraved by <i>sūtradhāra</i> Jasōdhara. Transcribed in <i>Jatna Inscriptions</i> , Part I, pp. 251-52; <i>Bhandarkar's List</i> , No. 312.
	<b>DUNGARPUR DISTRICT</b>					
	<b>SAGBARA TAHSIL</b>					
4321	CHITRI.—A pillar (to the right side above) of the entrance of the <i>maṇḍapa</i> .	....	....	Vikrama 1314, Phālguna ba. Wednesday	Sanskrit and Local dialect, Nāgarī	Records the renovation of the Śiva temple called Śatabhēśvara-prāsāda by <i>Rāṇa Rāja kumāra</i> Jāla of Paramāra descent, at the village Chūḍāpaṭalṭali.

JALOR DISTRICT						
JALOR TAHSIL						
4322	BHINMĀL.—Pillar in the Dharmaśāla north-west of Chandīra Mahādēva temple.	....	....	Vikrama 1239, Āśvina di. 1.	Sanskrit, Nāgarī	Worn out. Seems to record some gifts of money ( <i>drammas</i> ) to the god. Published in <i>Bom. Gaz.</i> , Vol. I, Part I, p. 474, No. 6; <i>Bhandarkar's List</i> , No. 397.
SIROHI DISTRICT						
ABU ROAD TAHSIL						
4323	A slab containing the Tirthankara, images built into a wall in a <i>maṇḍapa</i> with raised platform in the same temple.	....	....	....	Do.	Records the making of the <i>paṭṭa</i> of seventytwo jaina Tirthaṅkaras by Champāī for her own merit and its consecration by Jñānasāgara-sūri of Vṛiddha-Tapā-paksha ( <i>gachchha</i> ). In characters of about the 15th century. Transcribed in <i>Prāchīna Jaina lēkha-saṅgraha</i> , Part II, No. 130, p. 112.
SIROHI TAHSIL						
4324	HĀTHAL.—A stone outside the courtyard of the temple near <i>bāvaḍī</i> .	....	....	Vikrama 1163, Āśvina ba. 8, Monday= 1105 A.D., October 2.	Local dialect, Nāgarī	Worn out. Purport not clear. Seems to record some gift.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>UTTAR PRADESH</b> <b>JHANSI DISTRICT</b> <b>LALITPUR TAHSIL</b>					
4325	DEOGARH.—Entrance to Barhi-mandir.	....	....	Vikrama 1051	Sanskrit (corrupt), Nāgarī	Refers to the pontificate of Ujakhaṭa and āchārya Mēghanandi belonging to the <i>anvaya</i> of Mānikyaṇāṇḍi, at Śāntinātha-tīrtha. Records probably the fixing of the door by <i>sūtradhāra</i> Vikā. Mentions also the fixing of another door by the above mentioned <i>sūtradhāra</i> and Ujala.
4326	DUDHAI.—A stone in the village.	....	....	....	Sanskrit, Nāgarī	Fragmentary. Seems to be the concluding part of a <i>praśasti</i> . The name Sarvānanda occurs at the end. In characters of about the 10th century.
	<b>LUCKNOW DISTRICT</b> <b>LUCKNOW TAHSIL</b>					
4327	LUCKNOW.—Base of a headless image of the Buddha kept in the Lucknow provincial Museum (B 1). Findspot : Jamālpur mound, Mathurā, Mathura Tahsil, Mathura District, Uttar Pradesh.	....	....	....	Mixed dialect, Brāhmī	Contains personal names like Mitraśarma Ghōshaka, Parāhaśālikā, the father of Vikka-kka, (his ?) mother Idradatā. Published in <i>Mathurā Inscriptions</i> , pp. 60-61, No. 26.

4328	A fragmentary stone slab kept in the State Museum. Findspot : Mahōba, Hamirpur District, Uttar Pradesh.	Chandēlla	....	....	Sanskrit, Nāgarī	Fragmentary. Gives the genealogy of the dynasty. In characters of about the 10th-11th centuries. Published in <i>Ep. Ind.</i> , Vol. I, pp. 221-22,
4329	Another stone slab kept in the same Museum.	....	<i>Mahārāja</i> Haripāladēva.	Vikrama 1221, Jyēshtha śu. 6, Mondy= 1165 A.D., May 17, f.d.t. 19.	Do.	Records the gift of several offerings such as <i>dhūpa</i> , <i>ghṛita</i> , <i>Pañichakula</i> . The writer of the record was Tujatu.



D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>ANDHRA PRADESH</b> <b>HYDERABAD DISTRICT</b> <b>HYDERABAD TAHSIL</b>					
1	HYDERABAD.—Kamele-ki-Masjid, Maḥalla Kamātipūra. Graves in the countryard. No. 1.	....	....	A.H. 1027 (words) = 1617-18 A.D.	Arabic prose & verse, Naskh	States that this is the grave of Sayyidu's-Sādāt Mīr Zainu'l-'Ābidīn son of 'Abdu'l-Ḥayy al-Ḥusainī al-Mūsawī.
2	No. 2.	....	....	....	Do.	States that this grave belongs to Sayyidu's-Sādāt Shāh Muḥammad (?) son of Mīr Ṣāliḥ Mashhadī. Date not given. In characters of about the 17th century.
3	No. 3.	....	....	A.H. 1079, Rabi'I 26 = 1668 A.D., August 24	Do.	Records the death of Sayyidu's-Sādāt Mīr Sulṭān Muḥammad son of Mīr 'Abdu'l-Karīm Māzandarānī.
4	Tomb of Khwāja Bandagī Ḥusainī, Maḥalla Chandulāl-Bārādārī. Headstone of the grave.	....	....	A.H. 1034, Jumādā I 7 = 1625 A.D., February 5	Arabic prose & verse, Thulth	Records the demise of Zainab daughter of Sulṭān Kāmilān (?).

5	Kālt-Qabr (on a platform), Maḥalla Chaṭkhanipūra. On a grave.	....	....	A.H. 1034= 1624-25 A.D.	Arabic, <u>Naskh</u>	Contains religious text (Shiite <i>Durūd</i> and <i>Qur'ān</i> , Chapter II, verse 255).
6	On another grave.	....	....	...	Do.	Do. (Shiite <i>Durūd</i> ). In characters of about the 17th century.
7	Mosque in the same Maḥalla. Headstone of a grave in the courtyard.	....	....	...	Arabic prose & verse, <u>Naskh</u> & <u>Thulth</u>	Do. ( <i>Nad-i-'Alī</i> ). In characters of about the 17th century.
8	Mosque in the Dargāh Mashī'a- tu'llāh Shāh Qādirī, Maḥalla Baṇḍalḡoḍā. On the facade.	....	....	A.H. 1232 (& chrono- gram)= 1816-17 A.D.	Persian verse, Nasta'liq	Records the construction of the mosque. Composed by 'Abbās.
9	Graveyard in the above Dargāh. Headstone of a dilapidated) grave.	....	....	A.H. 1080= 1669-70 A.D.	Arabic, <u>Thulth</u>	Contains religious text (Shiite <i>Durūd</i> ).
10	Headstone of another grave.	....	....	...	Arabic verse, <u>Naskh</u>	Do. ( <i>Nad-i-'Alī</i> ). In characters of about the 17th century.
11	Mosque of Chandā Bibī in the same Maḥalla.	....	....	A.H. 1232= 1816-17 A.D.	Persian , Nasta'liq	States that this mosque, etc., were constructed by Chandā-Bibī daughter of Rājkunwar Bā'i.
12	Kalyāni Nawwāb-ki-Deorhi-kā Qabrastān, also called Mīr Jumla-kā Qabrastān, near Kaṭṭā Tālāb. Top and sides of a grave.	....	....	A.H. 1051= 1641-42 A.D.	Arabic, <u>Naskh</u>	Contains religious text ( <i>Qur'an</i> , I; II, 255; III, 18; XXXIII, 40; XXXVII, 180-81; XCIII and CXII; and Second, Fourth and Fifth Creeds).

o.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p>ANDHRA PRADESH—Contd.</p> <p>HYDERABAD DISTRICT—Contd.</p> <p>HYDERABAD TAHSIL—Contd.</p> <p>HYDERABAD—Contd.</p>					
13	Headstone of another grave.	....	....	A.H. 1084 (?) = 1673-74 A.D.	Arabic, Naskh	Damaged. Records the death of Muḥammad son of Malik Muḥammad son of 'Alī.
14	On a third grave.	....	....	...	Arabic, <u>Thulṭh</u>	Contains religious text ( <i>Qur'ān</i> , XXVIII, 88, Second Shiite Creed and Shiite ( <i>Durūd</i> ). In characters of about the 17th century.
15	Sides of a fourth grave.	....	....	...	Arabic, Naskh	Do. (Shiite <i>Durūd</i> ). Do.
16	Bibi Bāzār-ki-Masjid, Maḥalla Dabīrpūra. On a grave in the courtyard.	....	....	(1) A.H. 1019 (& chronogram) = 1610-11 A.D. (2) A.H. 1120 (& chronogram) = 1708-09 A.D. (3) 101 years (chronogram).	Arabic prose & Persian prose & verse, <u>Thulṭh</u> & Nasta'liq	Records the first as the date of the birth and the second as the date of the death of Nawwāb Mahdī 'Alī Khān Ṣāhib. Also gives 101 years as the deceased's age. Published, <i>Ep. Ind. Mos.</i> , 1935-36, p. 30, pl. XIX b.

17	Bībī-kā-Alāo in the same Maḥalla. Slab fixed up in the courtyard. near the Alāo.	...	...	A. H. 1253 = 1837-38 A.D.	Arabic, <u>Thulth</u> & Nasta'liq	Fragmentary. Apart from religious text (stray words from the ( <i>Qur'ān</i> ), contains the name Muḥammed Jamāl Nayāzi.
18	Graveyard in Kūcha Masjid Sayyid Ṣāhib in the same Maḥalla. Obverse and reverse of the headstone of a grave.	...	...	A.H. 1241, Shawwāl 19, Friday = 1826 A.D., May 27	Arabice & Persian, Naskh & Nasta'liq	Records the demise of a lady named Wazīru'n-Nisā Begam daughter of Ḥakīm Banda 'Alī Khān Bahādur.
19	Grave, near the Uthmāniya-Masjid in the same locality. Headstone,	...	...	...	Arabic <u>Thulth</u>	Contains religious text (Shiite <i>Durūd</i> ). In characters of about the 17th century.
20	Yak Khāna-kī-Masjid, Maḥalla Purānā-Haveli. On the western wall, outer face.	...	...	A.H. 1206 (& chronogram) = 1791-92 A.D.	Persian verse, Nasta'liq	Assigns the construction of a <i>Ta'līm</i> (i.e. a place for physical exercises like wrestling) to Bāqir 'Alī Composed by Shaidā.
21	Mosque of Sājida Khānam, near Kamān, Maḥalla Mughalpūra. Above the main entrance.	Qutb Shāhi	Muḥammad Qulī	A.H. 1008 = 1599-1600 A.D.	Arabic, <u>Thulth</u>	States that this mosque was constructed by Dilair Khān, the Elephant-rider (Fil-Sawār). Written by Muḥammad son of Husain-al-Fakhkhār a' sh-Shirāzi. Published, <i>Ep. Ind. Mos.</i> , 1925-26, p. 26; pl. XII.
22	Jāmi' Mosque, near the Chār-Minār. Above the western entrance (now closed).	[Qutb Shāhi]	[Muḥammad Qulī]	A.H. 1006 (chronogram) = 1597-98 A.D.	Persian verse, Nasta'liq	States that the mosque was built by the orders of the king under the supervision of Malik Amīnu'l-mulk. Written by Bābā Khān. Published, <i>ibid.</i> , 1917-18, p. 44, pl. XVII a, <i>Landmarks of the Deccan</i> , p. 27.
23	Bādshāhi 'Āshūr Khāna, near Patthargatī. Medallions on the west wall. Right one.	...	...	...	Arabic, Naskh in Tughra-i-Ma'kūs	Contains religious text ( <i>Basma</i> ). In characters of about the 17th century. Published, <i>Landmarks</i> , p. 22 (a).

## D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—Contd.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH—Contd. HYDERABAD DISTRICT—Contd. HYDERABAD TAHSIL—Contd. HYDERABAD—Contd.					
24	Middle one.	....	....	....	Arabic, Naskh in <u>Tughra-i-Ma'kūs</u>	Contains religious text ( <i>Basmala</i> ). ( <i>Qur'ān</i> , XV, part of verse 84, repeated 16 times) Published, <i>Landmarks</i> , p. 22 (b).
25	Left one.	...	....	....	Do.	Reads : <i>Yā Ali</i> (repeated eight times). Do. <i>Ibid.</i> , (d).
26	Medallion on the northern wall.	Quṭb Shāhī	'Abdu'llāh Quṭb Shāh	...	Do.	Records the name of the king. Do.
27	Medallion on the southern wall.	Do.	Do.	...	Do.	Do.
28	Chowk-ki-Masjid. In the central <i>mihrāb</i> .	...	...	A.H. 1233 1817-18 A.D.	Arabic, Naskh	Contains religious text ( <i>Qur'ān</i> , LXI, part of verse 13).
29	Mosque of Mullā Muhyi'u'd-Dīn Maḥalla Kokā-ki-Taṭṭī. On the main entrance.	...	...	A.H. 1253 (& chronogram) = 1837-38 A.D.	Persian, Naskh	Records the date (of the completion) of the mosque.

30	Headstone of a grave in the room near the entrance-steps.	....	...	A.H. 1088, <u>Shawwāl</u> = 1677 A.D., November- December	Arabic <u>Thulth</u>	Records the demise of a lady whose name reads like Fāṭima. Name of the deceased's father illegible.
31	Mosque of <u>Shahāmat</u> Jang, Maḥalla Mūsā-Bāoḷi, Above the main entrance.	....	....	A.H. 1129 (& chronogram) =1716-17 A.D.	Persian verse, Nasta'liq	Records the construction of a mosque by Ya 'qūb Khān son of al-Miyān (?), of the Miyāna clan.
32	Tomb of Sayyid 'Abdu'l-Laṭīf Qādirī in the Dargāh of Ḥaḍrat mūsā Qādirī. In the northern wall.	....	....	A.H. 1122 (& chronogram) =1710-11 A.D.	Arabic, Naskh	Refers to His (God's) person as being One.
33	In the west wall.	....	....	Do.	Persian, Nasta'liq	States that the perfect gnostic (name not given) passed away.
34	In the Southern wall.	....	....	A.H. 1219 (& chronogram) 1804-05 A.D.	Persian, Naskh	Reads : <i>Maqām ba-khalwat</i> meaning, '(his) place (is) in Solitude',
35	Aḥmadiya Masjid, Maḥalla Maḥbūb-ki-Menhdī. Above the main entrance.	....	....	A.H. 1230= 1814-15 A.D.	Persian verse, Nasta'liq	Refers to the mosque as that of Aḥmad.
36	Mosque of Kalāmu'llāh <u>Shāh</u> in the same Maḥalla. Do.	....	....	A.H. 1211= 1796-97 A.D.	Arabic, Naskh in <u>Tughrā</u>	Contains religious text (a Tradition of the Prophet, stressing timely performance of prayers and repentance of sins).

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p>ANDHRA PRADESH—<i>Contd.</i></p> <p>HYDERABAD DISTRICT—<i>Contd.</i></p> <p>HYDERABAD TAHSIL—<i>Contd.</i></p> <p>HYDERABAD—<i>Contd.</i></p>					
37	Purānū-Pul (Old Bridge). Slab fixed to the right of the gate.	Āṣaf Jāhī	Sikandar Jāh (Āṣaf Jāh III)	A.H. 1236 (& chronogram) = 1820-21 A.D.	Persian verse, Nasta'liq	States that repairs were carried out to the bridge by Rāja Chandū Lal. Pūran Singh Dārūgha (Superintendent) was in charge of the work. Composed by the Rāja himself under the pen-name <u>Shādān</u> . Published, <i>Landmarks</i> , p. 10.
38	Tomb of Miyān Mišk, near the Purānū-Pul. Slab in the inner side of the enclosure wall near the eastern entrance	Quṭb Shāhī	Muḥammad Quṭb Shāh	A H. 1035 (words). Muḥarram = 1625 A.D., September-October	Persian, <u>Thulth</u>	States that the building of the Royal Wardrobe ( <i>Jāmdār Kīāna</i> ) was constructed under the orders of king at a cost of 1400 <i>hons</i> as current in capital Sulṭān-Nagar. Cf. <i>Ep. In. Mos.</i> , 1917-18, pp. 54-55, pl. XVIII cf, <i>Landmarks</i> , p. 85.
39	Over the western doorway of the Tomb proper.	Do.	Abu'l-Ḥasan	A.H. 1085, Muḥarram = 1674 A.D., March-April	Persian, <u>Thulth</u>	Contains the copy of a royal order ( <i>Farmān</i> ) issued to 'the present and future revenue officials like 'Amils (Agents), <i>Mutasaddis</i>

(Revenue officials) and *Kārkuns* (officials) of the Kotwālkhāna and Thāna Musta'idpūr. States that the favourite of His Majesty, Malik Mishk, the commander-in-chief (*Sarlashkar*) of Karnātak, made a request in the royal presence that the (His Majesty through his) royal favours may be pleased to award the income of the bazar attached to his mosque, besides the annual rent of 80 genuine (*khara*) *Hons*, as detailed in the *Farmān* on the back of the wall of the shops of Muḥammad *Māng* and (of the) stalls on both sides of the bazar adjacent to (?) the mosque, of perfume oil and vegetable-sellers for the maintenance of the Free-Kitchen (*Langar*) of 'Āshūrā (10th Day of Muḥarram) *Alāw* (Holy Fire) and Ābdār Khāna (Water-House) and for providing carpets and light in the said mosque as also for other expenses. As a result, His Majesty accepted his request and awarded, besides the aforementioned 80 *Hons*, whatever income accrued from the flourishing condition of the said bazar for meeting the expenses of the *Langar*, the 'Āshura, the *Alāw* and the (sundry) expenses of the mosque and ordered the continuance of the order from year to year. Ends with an imprecation that anyone disobeying the royal order or misappropriating the income or using it for purposes other than those laid down, will be subject to the curse of Allāh, the Prophet and the Rightly-guided Imāms. Written by Ḥusain, son of Taqī. Cf. *Ep. Ind. Mos.*, 1817-18, pp. 51-52, pl. XXb, *Landmarks*, pp. 78-79.



D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
40	<p>ANDHRA PRADESH—<i>Contd.</i></p> <p>HYDERABAD DISTRICT —<i>Concl'd.</i></p> <p>HYDERABAD TAHSIL—<i>Concl'd.</i></p> <p>HYDERABAD—<i>Concl'd.</i></p> <p>Over the southern doorway.</p>	Qutb Shāhi	Abu'l-Ḥasan	....	Persian, <u>Thulth</u>	Records the copy of a royal order ( <i>Farmān</i> ) of the king, issued to the 'present and future' officials (' <i>Āmilān</i> ) of the village ( <i>Mauḍa</i> ) of 'Ajāpūr in the district ( <i>Havāli</i> ) of Fort Muḥammadānagar. States that malik Mishk has conveyed his request to the royal court that as he has made a legal endowment of his entire free-hold ( <i>in'ām</i> ) land, situated in the said village, purchased by him through legal document ( <i>Qabāla-i-Shar'i</i> ) with a tank, a well and (fruit-bearing) trees, with the stipulation that whatever (income) accrues (from the said land) is spent, after defraying the necessary expenses on the free-kitchen ( <i>Langar</i> ) set up as an offering ( <i>Nadhr</i> ) to the Twelve Imams (situated near) the mosque and the stream ( <i>Narva</i> ), to feed the poor and the deserving with cooked food, a royal order be issued to the officials (' <i>Āmi lān</i> ) of

						the said village (for its proper implementation). Accordingly, the officials present and past concerned officials of the village are instructed to see that the terms of the endowment ( <i>Wayf</i> ) as laid down by the Malik are observed. Ends with an imprecation that the defaulter will incur the curse of God and the Prophet. Cf. <i>Ep. Ind. Mos.</i> , 1917-18, p. 55, pl. XXII, <i>Landmarks</i> , pp. 85-86.
41	Mosque of Raḥīm Khān Maḥalla Kulthūmpūrā, the facade.	Qutb Shāhi	['Abdu'llāh Qutb Shāh]	A.H. 1053 (words)= 1643-44 A.D.	Persian verse, Naskh	Gives the date of the completion of the mosque of Raḥīm Khān, an official of the king. Cf. <i>Ep. In. Mos.</i> , 1917-18, pl. XIX b, <i>Landmarks</i> , p. 54.
42	Slabs in the State Archives, Hyderabad. Impressions of Nos. 42-58 received from the Director of Archaeology and Museums, Government of Andhra Pradesh, Hyderabad. No. 1. Findspot unknown. (Impression No. 85B).	....	....	A.H. 1281= 1864-65 A.D.	Arabic, Naskh	Reads : <i>Allāh, Muḥammad, 'Alī, Fāṭima, Hasan, Husain.</i>
43	No. 2. Do.	....	....	Do.	Persian, Nasta'liq	Reads : <i>Haidarī Faqīr-nī-i-Maulānā Shāh Banen (Banne ?) Shāh</i> (i.e. Haidarī, the lady-disciple of Maulānā Shāh Banen Banne ? Shāh).
44	No. 3. Do.	....	....	Do.	Do.	Reads : <i>Hāidarī Faqīr-nī-i-Maulānā Shāh Sadā Bahār Banen (Banne ?) Shāh</i> (i.e. Haidarī, the lady-disciple of Maulānā Shāh Banen-Banne Shāh, the ever-blooming.).
45	No. 4. Do, Impression No. 85/74.	....	....	....	Arabic, Kūfī, Naskh & Naskh in Tughra	Contains religious text ( <i>Qu'rān</i> II, 255-56). In characters of about the 17th century.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>ANDHRA PRADESH—<i>Contd.</i></b>  <b>CUDDAPAH DISTRICT</b>  <b>CUDDAPAH TAHSIL</b>					
46	CUDDAPAH.—Mosque of Bhāg Pir. On the lintel. No. 1. Impression No. 282/68.	....	....	...	Arabic verse, <u>Naskh</u>	Contains religious text ( <i>Nād-i-‘Alī</i> ). In characters of about the 18th century.
47	Do. No. 2. Do.	....	....	....	Arabic, <u>Naskh</u>	Contains invocations to Prophet Muḥammad, ‘Alī, Ḥasan, Ḥusain, Fāṭima and mentions the famous (Gulbarga) saint Banda Nawāz Ḥusainī.
	<b>JAMMALAMADUGU TAHSIL</b>					
48	GĀNDIKOTĀ.—Mosque near the Nagajharā. Above the gate. Impression No. 51/67.	....	...	A.H. 1102 (words)= 1690-91 A.D.	Arabic & Persian <u>Naskh</u>	States that this (mosque) was built by Muḥammad Iṣḥāq Iṣfahānī, a descendant of (Ḥaḍrat) Sa‘d son of al-‘Abāda al-Anṣārī (a Companion- <i>Ṣaḥābī</i> of the Holy Prophet). Written by Muḥammad Amīn.

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SIDDHAVATAM TAHSIL						
49	SIDDHĀVAṬAM.—Jāmi' Mosque near the Bismi'llāh Mosque inside the Fort. Right side. Impression No. 148/67.	....	....	A.H. 1186= 1772-73 A.D.	Arabic, <u>Thulth</u>	Contains religious text (First Creed).
KURNOOL DISTRICT						
CUMBUM TAHSIL						
50	CUMBUM.—On the grave in the grsaveyard near the Jāmi'-Masjid. Impression No. 388/68.	....	....	A.H...., Ṣafar 12	Arabic, <u>Naskh</u>	Damaged. Contains religious text (Shiite <i>Durūd</i> ) and states that this is the grave of the late Za'farān. Year scrapped off. In characters of about the 18th century.
51	On another grave, same graveyard. Impression No. 383/68.	....	....	....	Do.	Damaged. Contains religious text ( <i>Qur'ān</i> , II, verse 255, etc.) and refers to the grave as that of a lady. The deceased's name ending in Begam is not legible. In characters of about the 16th century.
52	Do. Impression No. 386/68.	....	....	...	Do.	Contains religious text (Shiite ( <i>Durūd</i> )). In characters of about the 17th century.
53	Do. Impression No. 384/68.	....	....	A.H. 1080(?), Rabi'I 14= 1669 A.D., August 2	Arabic & Persian, <u>Naskh</u>	Records the date of the death of <u>Shāh</u> Zamān.

B.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Contd.*

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INDIAN EPIGRAPHY

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p><b>ANDHRA PRADESH—<i>Contd.</i></b></p> <p><b>KURNOOL DISTRICT—<i>Concl'd.</i></b></p> <p><b>CUMBUM TAHSIL—<i>Concl'd.</i></b></p> <p><b>CUMBUM—<i>Concl'd.</i></b></p>					
54	Slab near the Sailāb-kā-Kaṭṭa (Bund), about a mile and a half from the town. Impression No. 390/68.	...	....	A.H. 1193 (& words)= 1779-80 A.D.	Arabic & Persian, Nasta'liq	States that the water-channel ( <i>Nahr</i> ) was constructed by the great and powerful Nawwāb 'Alī Riqā Khān Behādur for the benefit of the general public. For its metrical counterpart, from the same place, see <i>A.R.Ep.</i> , 1953-54, No. 39 of Appendix C and <i>Ep.Ind. Ar. Per., Sup.</i> , 1951 and 1952, p. 43, pl. XV b.
	<b>KOILAKUNTLA TAHSIL</b>					
55	SANJĀMALĀ.—Loose slab in the compound of the mosque. Impression No. 347/69.	....	....	A.H. 1087, Sha'bān 5, Friday= 1676 A.D., October 3	Arabic & Persian, Thulth & Nasta'liq	Contains religious text (Shiite <i>Durūd</i> ) and records the death of a lady named Jānam Āgha daughter of Mas'ūd Āghā.

KURNOOL TAHSIL					
56	KURNOOL.—Dargāh of Ḥusainī Pir. Over the door. Do. Impression No. 203/72.	....	....	1946 A.D. (& chronogram)	Persian, Naskh Reads : <i>Bāb-i-Sharaf-i-Rauḍa-i-Ḥusainī Pir Raḥmatu'llāhi 'Alaihi</i> (The door of Honour of the Tomb of Ḥusainī Pir. may Allāh's mercy be upon him !).
57	Tomb of Sayyid Qādir Bādshāh. On the main door. Impression No. 195/72.	....	....	A.H. 1250 (chronogram) = 1834-35 A.D.	Persian, verse, Nasta'liq States that the gate of the Dargāh of <u>Shaikh</u> 'Alī Ṣūfī had fallen down for quite some time and that it was re-fixed by 'Ināyat <u>Khān</u> .
NALGONDA DISTRICT					
NALGONDA TAHSIL					
58	NALGONDA.—On a grave in the old graveyard. Do. Impression No. 205/70.	....	....	A.H. 1339, Rabī' I = 1920 A.D., November-December	Persian, Naskh Damaged. Records the death of Sayyid 'Abd'ul-Qādir Aurangābādī (i.e. of Aurangābād) son of late 'Abdu'n-Nabī.
DELHI					
59	DELHI.—Bastī-Nizāmud-Dīn. Side of a grave near the junction of the road to the main (northern) entrance to the Dargāh of Ḥaḡrat Nizāmu'd-Dīn and the one going towards south-east to the Ghālib Academy.	...	....	A.H. (7)91 (words) = 1388-89 A.D.	Persian, verse, Naskh Fragmentary and damaged. Records the death of one Yūsuf, described as 'the lamp of the family of Anṣār'.
60	Grave outside the Quḡbī-Darwāza. Headstone.	...	....	A.H. 970 (words) Ṣafar 7 = 1562 A.D., October 6	Arabic & Persian, Naskh States that this is the grave of the late Khwāja Dūst Muḥammad who fell martyr (in a battle fought) at Bichwāra. Cf. <i>Proc. As. Soc. Beng</i> ; 1876, p. 5.

## D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—Contd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>GUJARAT</b> <b>AHMADABAD DISTRICT</b> <b>AHMADABAD CITY TALUK</b>					
61	AHMADABAD.—Baḡ-Masjid in Saudāgaron-ki-Pol, Mahalla Kālūpūr. Above the main entrance.	....	....	A.H. 856 (& words), night of Shawwāl 18= 1452 A.D., November 1	Arabic, Naskh	Seems to record the death of some one. Name either lost or not given.
62	Slab in the western wall of a <i>Hujra</i> (room) on the south.	....	....	A.H. ...., Rabi'II 26	Arabic, Thulth	Frogmentary and damaged. States that the grave belongs to the great and learned Dā'ūdji' u son of Miyān Idris who devoted most of his time in recitation of the <i>Qurān</i> and offered midnight prayers ( <i>Tahajjud</i> ) in great abundance. In characters of about the 15th century.
63	Mosque of Pir Quddūs, Mahalla Dabgarwād. Above the central <i>mīhrāb</i> .	Sulḡāns of Gujarāt	Muḡammad Shāh II	A.H. 850 (words)= 1446-47 A.D.	Arabic Naskh	Records the construction of a mosque by Bibi Buddū, wet-nurse ( <i>Hīva</i> ) of Maliku' sh-Sharq 'Imādu'l-Mulk.

64	Mosque on Jordan Road, Maḥalla Daryāpūr. On the northern entrance.	....	....	A.H. 95(?)8 (words), <u>Dhu'l-Qa'da</u> , 4, night= 1551 A.D., November 3	Do.	Damaged. Seems to record the martyrdom of some one. Name not given.
65	Mosque of Afḡal khān, Maḥalla Kāghziwād. In the central <i>mihrāb</i> wooden plank.	....	....	...	Do.	Contains religious text (First Creed). In characters of about the 18th century.
66	To the left of the central <i>mihrāb</i> , wooden plank.	....	....	...	Do.	Do.
67	<u>Shāhi</u> -Masjid, Maḥalla <u>Shāhpūr</u> . On a well in the courtyard.	....	....	A.H. 1007(?)= 1598-99 A.D.	Persian verse, Nasta'liq	Assigns the construction of the well to Dānā (lit. a learned man).
JUNAGADH DISTRICT						
KUTIYANA TALUK						
68	KUTIYĀNĀ.—Tomb, locally called Tomb of Jamman Jalāl. Slab in the eastern wall. Photograph.	Mughal	Muḥammad Shāh	Regnal Year 11, A.H. 1141 (& words), <u>Dhu'l-Qa'da</u> 19=1729 A.D., June 5	Persian, Naskh	A visitor's record. States that 'Abdu'l-'Aziz, the Attendant ( <i>Khādim</i> ) of (the Shrine of the saint) Shāh Jamman Jalāl <i>Chishtī</i> (of Aḥmadābād) had come from Aḥmadābād to the town ( <i>Qasba</i> ) of Kūtiyāna on the given date and visited this place.
69	Old graveyard. Two slabs in the western wall of a Tomb-chamber.	...	....	...	Arabic, <u>Thulth</u>	Contains religious text (First Creed and a prayer). In characters of about the 16th century.



Sl No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p><b>GUJARAT—<i>Contd.</i></b></p> <p><b>JUNAGADH DISTRICT—<i>Concl'd.</i></b></p> <p><b>KUTİYANA TALUK—<i>Concl'd.</i></b></p> <p><b>KUTİYĀNĀ—<i>Concl'd.</i></b></p>					
70	Above the entrance, same place.	....	....	A.H. 1117 (& chronogram = 1705-06 A.D.	Persian prose & -verse, Nasta'liq	Records the death of Makhdūm <u>Shaikh</u> Ibrāhīm Naqshbandī.
71	On the enclosure wall to the east of the one-wall mosque, same graveyard.	....	..	A.H. 1256 (& chronogram), Ramaḍān 1 = 1840 A.D., October 27	Do.	Records the death of Maulānā <u>Khān</u> Muḥammad.
72	Headstone of a grave, to the east of the mosque.	....	....	Do.	Persian prose & verse, Nasta'liq	Records the (full) name of the deceased (see No. 71 above) as Makhdūm <u>Khān</u> Muḥammad son of Makhdūm Yār Muḥammad Bukhārī.
73	Foot-side of a grave, to the north of the above mosque.	....	....	A.H. 1281, Rabī'ī 25 = 1864 A.D., August 28	Persian, Nasta'liq	Records the death of Maulavī Muḥammad Hāshim son of Makhdūm <u>Shaikh</u> <u>Khān</u> Muḥammad (same as in No. 72 above.)

74	Graves in a small chamber on the east. Sides of Lamp-posts of graves. No. 1.	....	....	....	Do.	Records the name (of the deceased) <u>Shāh Yār</u> Muḥammad (see No. 72 above). In characters of about the 19th century.
75	No. 2.	....	....	....	Do.	Records the name (of the deceased) <u>Ghulām</u> Muḥammad. Do.
76	No. 3.	....	....	....	Do.	Contains the name (of the deceased) <u>Makhdūm</u> Muḥammad <u>Shafi'</u> . Do.
PANCHMAHALS DISTRICT						
HALOL TALUKA						
77	CHĀMPĀNER.—Loose slabs in the office of the Conservation Assistant, Archaeological Survey of India. No. 1.	...	....	A.H. 895 (words), <u>Shawwāl</u> 18= 1490 A.D., September 4	Persian verse & Arabic prose, <u>Naskh</u>	Record the death of the martyr <u>Fakhr</u> 'd-Dīn son of <u>Hājī</u> 'Alī son of <u>Ibrāhīm</u> .
78	No. 2.	....	...	A.H. 990= 1582-83 A.D.	Arabic, <u>Naskh</u>	Records a few Attributes of God.
SURAT DISTRICT						
CHORASI TALUKA						
79	SURAT.—Headstone of graves in the compound of the Tomb of Chhoṭā-'Aidarūs. No. 1.	....	....	A H. 1268 (& chronogram), <u>Dhu'l-Hijja</u> 3, Friday = 1852 A.D., September 18	Arabic prose & verse, <u>Naskh</u>	Records the death of <u>Shaiḥ</u> <u>Bukrān</u> son of 'Abūd Bāsharāḥīl.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
80	<p>GUJARAT—<i>Contd.</i></p> <p>SURAT DISTRICT—<i>Concl'd.</i></p> <p>CHORASI TALUK—<i>Concl'd.</i></p> <p>SURAT—<i>Concl'd.</i></p> <p>No. 2.</p>	....	....	A.H. 1218 (& chronogram), Rabi'II 25, Sunday = 1803 A.D., August 14	Arabic verse, Naskh	Records the death of <u>Shaiikh</u> Abū Bakr, described as a pious and generous man.
81	<p>MANDVI TALUK</p> <p>TAḌKESHWAR.—Jāmi' Mosque. To the right of the main entrance, inner face.</p>	Sulṭāns of Gujarāt	Muzaffar <u>Shāh</u> II	A.H. 919 (words) = 1513-14 A.D.	Arabic & Persian, Naskh; Local dialect (?), Nāgarī	Bilingual. Damaged. Records the construction of the mosque by <u>Khān-i-A'zam</u> Dastūr <u>Khān</u> at the instance of Malik Mubārak son of Jalāl. The mason was Maulānā 'Amtū (?) Barkhurdār son of Ibrāhīm 'Amtū (?). The <i>Nāgarī</i> writing comprises only a couple of illegible letters.

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82	To the left of the entrance.	Do.	Bahādur <u>Shāh</u>	A.H. 936 (words), Ramaḡān 14 = 1530 A.D., May 12	Arabic & Persian, <u>Naskh</u>	States that this mosque was built by the greatest <u>Khān</u> and magnificent <u>Khāqān</u> , <u>Ikhtiyār Khān</u> , under the supervision of Malik 'Abdu's-Samad son of Muḡammad (?), son of Ḥusām Quraishī.
SURENDRANAGAR DISTRICT						
DASADA TALUK						
83	DASĀDĀ.—Jāmi' Mosque. Slab in the northern wall.	....	....	A.H. 1220, Rajab 1= 1805 A.D., September 25	Arabic, <u>Naskh</u>	Contains a Tradition of the Prophet prohibiting prostration before a human being.
84	PĀṬDĪ.—Jāmi' Mosque. Above the central <i>miḡrāb</i> .	Tughluq	Firūz <u>Shāh</u>	A.H. 770 (words), Rajab 10= 1369 A.D., February 18	Persian verse, <u>Naskh</u>	Fragmentary. States that the mosque was built by the favourite (?) Malik Dilshād son of 'Imādu'l-Mulk, out of his personal money.
85	Graveyard outside the town. Loose fragmentary sarcophagus.	....	...	....	Do.	Fragmentary and damaged. Contains a couplet on the transitoriness of the world. In characters of about the 15th century.
MULI TALUK						
86	SARĀ.—Jāmi' Mosque, Darbārgaḡh. Above the central <i>miḡrāb</i> .	Sultāns of Gujarāt	Muzaffar <u>Shāh</u> II	(1) A.H. 929 (words)= 1522-23 A.D. (2) A.H. 930 (words), Muḡarram, Friday = 1533 A.D., November- December	Arabic & Persian, <u>Naskh</u>	States that the mosque was built by Dā'ūd son of Ālā Modher, in the time of Malikijr'ū Quṭb, the servant of the Holy Majesty (an official ?). First date perhaps of foundation and the second of completion.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>KARNATAKA</b> <b>BELLARY DISTRICT</b> <b>SIRUGUPPA TALUKA</b>					
87	RĀRĀVI.—In the wall of a well. Impression from the Chief Epigraphist, Mysore	Wodiyārs of Mysore (?)	[Khāsā-Chāmrajā] Wodiyār (?)	A.H. 1185 (written in reverse order), Shawwāl 22 = 1772 A.D., January 28	Arabic & Persian, Naskh	Text and execution faulty. Seems to record the construction a <i>Bāoli</i> (step-well) by Murtaḡā Khān and Mīrān Šāhib, officials ( <i>Gumāshṭahā</i> ) of Wodiyār Šāhib (?).
88	SIRUGUPPĀ.—Slab in front of the Temple of Anjaneyaswāmi, on the bank of the Tungabhadra. Do.	...	...	Shuhūr San 1050 (words) (A.H. 1059), Dhu'l-Hijja 21 1649 A.D., (2) [A.H. 1060], Rabi 'II, last day = 1650 A.D., April 21	Persian, Nasta'liq; Kannada; Marāṭhi, Nāgarī	Trilingual. States that a bastion was constructed on the riverside by Rūdrū Zingoji, the in-charge ( <i>nāmzād</i> ) of the Sir[u]gūppa Fort which was included in the fief ( <i>muqāṣā</i> ) of ('Umdatul'-[A]yān), the glorious Malik of lucky standard, Malik 'Abdu'l-Wahhāb. It was named <i>Šāhib-burūj</i> . The work commenced on the first date and was completed on the second. For the Kannada and Marāṭhi versions, see Nos.... of Appendix B.

MADHYA PRADESH						
GUNA DISTRICT						
ASHOKNAGAR TAHSIL						
89	SHĀDORĀGĀON.—Jāmi' Mosque. Well in the court- yard. Slab in the northern wall.	...	...	A.H. 1031= 1621-22 A.D.	Arabic & Persian, Naskh & Nasta'liq	Damaged. Records the construction of a Jāmi' mosque and a step-well ( <i>Bāoli</i> ) by 'Arab Hiravi, a servant of Khwāja Yāqūt. Cf. <i>A.R.Ep.</i> , 1969-70, No. 93 of Appendix D.
MUNGAOLI TAHSIL						
90	BĀRI.—In the eastern wall of a step-well in the village.	Mughal	Aurangzeb	Regnal year 30, A.H. 1097 (words & chronogram) = 1686 A.D., July- November	Persian verse & prose, Nasta'liq	Damaged. States that Bahādur Shāh son of 'Ālam Shāh and grandson of Firūz Shāh constructed 'this well' in a garden in the path of God (i.e. for public use). Also states that Bahādur Shāh had succeeded his father and grand-father, who was one of the sons of Qādir Shāh, a brother of Tughluq Shāh and had established his rule at Kalpi. Ālam Shāh held authority at Chanderi, while the builder Bahādur Shāh, at Bāri. Cf. <i>Gwalior Rājya-ke-Abhilekh</i> , p. 87, No. 41. For an inscription of almost identical purport from Malhārgadh, same district, see <i>A.R.Ep.</i> , 1967-68 No. 244 of Appendix D.
91	CHANDERI.—Jāmi' Mosque. On a grave in front of the main gate.	....	...	A.H. 1[2]51, Muḥarram 4= 1835 A.D., May 2	Arabic & Persian, Naskh	Records the death of some one.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>MADHYA PRADESH—<i>Concl'd.</i></b> <b>GUNA DISTRICT—<i>Concl'd.</i></b> <b>MUNGAOLI TAHSIL—<i>Concl'd.</i></b> <b>CHANDERI—<i>Concl'd.</i></b>					
92	Āth-Khambā, on the Chanderi-Pichhore Road. Graves. On the middle grave.	...	...	...	Arabic & Persian, Naskh	Fragmentary. States that this is the grave of <u>Khān-i-Ā'zam</u> <u>Manṣūr Khān</u> <u>Sanwā'i</u> (?). In characters of about the 15th century.
	<b>MAHARASHTRA</b> <b>JALGAON DISTRICT</b> <b>BHADGAON TALUK</b>					
93	BHADGAON.—Jāmi' Mosque Slab in the north wall.	Tughluq	Muḥammad <u>Shāh</u>	A.H. 728 (words), Dhu'l-Hijja 1, Thursday= 1328 A.D., October 7	Persian, Naskh	States that the servant of Sumbul, the Chief-keeper of Sarāis ( <i>Mihtar-i-Sarāi</i> ) who was granted the village Bhargāon in free-hold ( <i>In'ām</i> ), constructed this mosque and Sorāi. Published, <i>Ep.In.Mos.</i> , 1939-40. p. 24, pl. X b.

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PAROLA TALUK						
94	BAHĀDARPUR.—Loose slab in the office of the Grāmpanchāyat.	...	...	1) A.H. 1131, Rabi'II I = 1719 A.D., February 10	Persian, Nasta'liq	Damaged and fragmentary. States that the construction of the gated of the town ( <i>Qasba</i> ) was carried out under the supervision of Muḥammad Wazīr (?) Khān Lodi, the Deputy ( <i>Nā'ib</i> ) Faujdār on behalf of Lodi(?) of Khān, <i>alias</i> 'Abdu'llāh Khān (?). The construction commenced on the first date and was completed on the second.
95	PAROLĀ.—Dargāh of Imām Bādshāh. Headstones of graves towards east. No. 1.	...	...	A.H. 1297, Sha'bān 22, Saturday; = 1880 A.D., July 31	Arabic & Persian, Naskh & Nasta'liq	Records the death of <u>Shaikh</u> 'Abdu'l-Karim son of <u>Shaikh</u> Aḥmad, a soldier and pensioner of 25th Regiment. He was a native of Kūhkan (i.e. Kokan).
96	No. 2.	...	...	A.H. 1297, Sha'bān 28, Friday = 1880 A.D., August 6	Do.	Records the death of Māh Bibi daughter of <u>Shaikh</u> Aḥmad, Dāktar (i.e. Doctor—a medical practitioner).
PUNJAB						
AMRITSAR DISTRICT						
TARN TARAN TAHSIL						
97	SARĀI AMĀNAT KHĀN.—Mosque inside the Sarāi. Above the central <i>mihrāb</i> .	...	...	...	Arabic, <u>Thulth</u>	Contains religious text (a famous Tradition of the Prophet regarding construction of mosques). In characters of about the 17th century.
98	To the left of the central <i>mihrāb</i> .	...	...	...	Do.	Do. (a Tradition emphasising the importance of prayers). Do.



D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>PUNJAB—<i>Contd.</i></b> <b>JULLUNDUR DISTRICT</b> <b>PHILLAUR TAHSIL</b>					
99	NŪRMAHAL.—Bādshāhi Sarāi. Above the arch of the western gate.	Mughal	Jahāngir	(1) A.H. 1028 (& chronogram)= 1618-19 A.D. (2) A.H. 1030 (& chronogram)= 1620-21 A.D.	Persian verse, Nasta'liq	Records the construction of the Sarāi called 'Nur-Sarā' in the fortified town ( <i>Khiṭṭa</i> ) of Phillūr (Phillaur) under the orders of Nūr Jahān Begam (consort of the emperor). It was founded on the first date and completed on the second. Published, <i>Arch. Sur. Ind. Rep.</i> , vol. XIV, pp. 64-65, facsimile.
	<b>PATIALA DISTRICT</b> <b>NABHA TAHSIL</b>					
100	CHHINTANWĀLĀ.—Mosque near the Bus Stand. On the Facade.	Do.	Akbar	A.H. 976, Rajab 7 (?)= 1568 A.D., December 26	Arabic prose & Persian prose & verse, Naskh	Damaged. Records the construction of a mosque and a well by an official (local governor), khwājā Qulī, a servant of Abu'l-Mafākhīr Mīrzā Sharafu'd-Dīn Muḥammad Husain (?) and (his consort?) Nawwāb Mahd-'Ulyā (lit. of Lofty Couch) Begam Sulṭān.

101	Do. Above the northern doorway.	....	....	....	Arabic & Persian, <u>Thulkh</u> & Nasta'liq	Seems to read : <i>Allāh; Bunyād Bād.</i> (Allah; May it be founded). In characters of about the 17th century.
102	Qāzion-kī-Masjid now called Tibbe-kī-Masjid. On the facade.	....	....	A.H. 1290 (& chronogram)= 1873-74 A.D.	Persian verse, Nasta'liq	States that an old grand mosque dating from the time of the Sulṭāns and the Qādis (?), which had become dilapidated through passage of time, was built anew. Composed, by 'Āṣī.
103	Above the northern doorway.	....	....	Samvat (i.e. A.H.) 1291= 1874-75 A.D.	Arabic, Naskh	Contains religious text (a Tradition of the Prophet, stressing the need of timely observance of prayers and repentance of sins.
<b>SAMANA TAHSIL</b>						
104	SĀMĀNĀ.— Mosque near the Primary School, in the locality called Barechān. On the facade.	Mughal	Akbar	A.H. 983 (words)= 1575-76 A.D.	Arabic prose & Persian verse, Naskh	Badly damaged. Records the construction of a mosque by Khwāja. The name of the builder is illegible.
105	Mosque, Maḥalla Nilgarh, near the Civil Hospital. On the facade.	Do.	Do.	A.H. 1008 (word), <u>Dhu'l-Hijja</u> = 1600 A.D., June-July	Persian verse, Nasta'liq	Damaged. States that an old mosque was reconstructed under the supervision of Manṣūr, by the orders of the great <u>Shāfiq Khān</u> .
106	Sayyida Mosque, Maḥalla Gharāmi-Pattī. Above the central doorway,	Do.	Jahāngir	(1) A.H. 901, probably A.H. 911 (chronogram); 911 in Arabic number-sign = 1505-06 A.D. (2) A.H. 1025 (& chronogram)= 1616 A.D.	Do.	States that the old mosque built in the time of Iskandar (i.e. Sikandar Lodi) on the first date by Amīr Amānu'llāh the chief of the Sayyids was reconstructed by <u>Ṣiddiq</u> son of 'Abdu'llāh on the second date. Written by Badru'd-Dīn.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<p>PUNJAB—<i>Concl'd.</i></p> <p>PATIALA DISTRICT—<i>Concl'd.</i></p> <p>SAMANA TAHSIL—<i>Concl'd.</i></p> <p>SĀMĀNĀ—<i>Concl'd.</i></p>					
107	Tomb near the same mosque. Above the southern doorway.	....	....	A.H. 1020 (chronogram) = 1611-12 A.D.	Arabic prose & Persian verse, Naskh & Nasta'liq	Records the construction of the tomb by Mir 'Abdu'llāh al-Ḥusainī.
108	Mosque (now housing the Government Primary School), near Lālji-ki-Koṭhī, on the Cinema Road. Above the central doorway of the facade.	Mughal	Shāh Jahān	A.H. 1047 (& words), Muḥarram 1 = 1637 A.D., May 16	Arabic & Persian, Nasta'liq	Records the construction of the mosque. Published, <i>Rep. Punjab Circle, Archaeological Survey</i> , 1888-89, p. 22.
109	Another mosque in the same Maḥalla. Above the central doorway,	....	....	A.H. 1057 (& chronogram) = 1647-48 A.D.	Arabic prose & Persian verse, Naskh & Nasta'liq	States that Faṭḥ Muḥammad constructed a mosque which gives the impression of Paradise in the land ( <i>dayār</i> ) of Samāna.

<p style="text-align: center;"><b>RAJASTHAN</b></p> <p style="text-align: center;"><b>JAIPUR DISTRICT</b></p> <p style="text-align: center;"><b>JAIPUR TAHSIL</b></p>						
110	<p>ĀMBER—State Museum, Amber. Slab in the Museum. Photograph received from the Director of Archaeology and Museums, Government of Rajasthan, Jaipur.</p>	Mughal	Akbar	<p>A.H. 1008 (&amp; words), Dhu'l-Hijja= 1600 A.D., June-July</p>	<p>Persian prose &amp; verse, Nasta'liq</p>	<p>States that the construction of a paradise-like edifice by Mahārāj Rāja Mān Singh son of Rāja Bhagwant Dās son of Rāja Bhārmal son of Rāja Prit[h]i Rāj Kachhwāha was completed on the given date. Further states that it took twentyfive years to build.</p>
<p style="text-align: center;"><b>UTTAR PRADESH</b></p> <p style="text-align: center;"><b>BEHRAICH DISTRICT</b></p> <p style="text-align: center;"><b>BEHRAICH TAHSIL</b></p>						
111	<p>BAHRĀICH.—Dargāh of Sayyid Sālār Mas'ūd Ghāzī. Over the door of the enclosure-screen.</p>	....	....	<p>A.H. 1198 (written in reverse order)= 1783-84 A.D.</p>	<p>Persian verse, Nasta'liq</p>	<p>Records the endowment of the revenue of a village as an offering to (the Dargāh) of His Holiness the martyr (Sālār Mas'ūd Ghāzī) by Bakhshu'llāh.</p>
112	<p>To the left of the door.</p>	....	....	<p>(1) A.H. 405 (words)= 1014-15 A.D. (2) A.H. 424 (words)= 1032-33 A.D.</p>	<p>Do.</p>	<p>States that Amīr Mas'ūd the favourite of God, was born on the first date, fought the Holy war for twenty (lunar) years and passed away on the second date. In characters of about the 18th century.</p>

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>UTTAR PRADESH—Contd.</b> <b>FARRUKHABAD DISTRICT</b> <b>FARRUKHABAD TAHSIL</b>					
113	FARRUKHĀBĀD.—Dargāh of <u>Shāh</u> Mujib. On the southern gate.	....	....	(1) A.H. 1290 (& words)= 1173-74 A.D. (2) A.H. 1291 (& chronogram)= 1874-75 A.D.	Persian verse, Nasta'liq	States that the construction of this Tomb-enclosure ( <i>Ḥaḡīra</i> ) was started through the initiative of saint <u>Shāh</u> Mujib in his life-time on the first date and finished on the second. Written by Muḥammad Imdād 'Alī <u>Khān</u> son of Muḥammad Asghar 'Alī <u>Khān</u> .
114	On the facade of the Madrasa in the mosque of Maḥalla Mufti- <u>Shāh</u> .	....	....	A.H. 1242 (& chronogram)= 1826-27 A.D.	Do.	Records the date of the construction of the buildings comprising <i>Maḡabba</i> (Clinic), <i>Madrasa</i> (School), <i>Khānqāh</i> (Hospice) and a mosque.
115	Dargāh of Sulṭān Bakhsh, Maḥalla Bāgh-i-Rustam. Above the main entrance. Photograph.	...	...	A.H. 1266 (& chronogram)= 1849-50 A.D.	Do.	Records the demise of His Holiness <u>Shāh</u> Sulṭān Bakhsh <u>Shāh</u> . Composed by Matin and written by Subḥān 'Alī <u>Khān</u> .
116	FATEHGARH.—Madārī-Masjid, Maḥalla Gārī-Khāna. On the facade, left side.	...	...	A.H. 1231 (& chronogram)= 1815-16 A.D.	Do.	Assigns the construction of the mosque to Madārī, a trader by profession.
117	Pattharwālī-Masjid, Maḥalla Talayyā Line. Above the main entrance, right slab.	...	...	A.H. 1289 (& chronogram)= 1872-73 A.D.	Do.	Records the construction of a mosque by Maḥbūb Bakhsh. Composed by Nādir.

118	Left slab.	....	...	Do.	Do.	Do. Composed by 'Azīz.
119	KHUDĀGANJ. —Sarāi-kī-Mas-jid. On the facade.	....	...	A.H. 1152 (words)= 1739-40 A.D.	Arabic prose & Persian verse, <u>Thulth</u>	Records the date of the construction of the mosque of (i.e. built by) Yāqūt. Noted in <i>P.R.A.S.I., N. W. Prov. and Oudh Circle</i> , 1900-01, p. 6.
120	YĀQUTGANJ.—Jāmi' Mosque. On the facade.	....	...	A.H. 1086 (& chronogram)= 1675-76 A.D.	Persian, verse, Nasta'liq	Records the construction of the mosque. Cf. <i>Jour. As. Soc. Beng.</i> , vol. XLVII (1878), p. 383.
121	Masjid-i-Nūr Bāfān, also called Anṣāriyon-kī-Masjid. Above the main entrance.	....	...	A.H. 1168 (& chronogram)= 1754-55 A.D.	Urdū verse, Nasta'liq	Assigns the construction of a mosque to <u>Khāk</u> 'Alī <u>Shāh</u> and <u>Shaiikh</u> Ramaḡānī. Composed by <u>Shamīm</u> .
KAIMGANJ TAHSIL						
122	KĀIMGANJ.—Tomb of 'Izzat <u>Khān</u> . Maḥalla 'Izzat <u>Khān</u> Garhī. Above the north door. (From a photograph).	....	...	A.H. 1215 (words)= 1800-01 A.D.	Persian verse & prose, <u>Naskh</u>	Records the construction of the Tomb ( <u>Rauḡa</u> ) of Nawwāb Muḥammad (?) <u>Ghairat Khān</u> , at the hands of masons, Yādu'llāh and Faḡiru'llāh.
123	KAMPIL.—Bishrānt on the bank of Burhī-Gangā. On the facade.	....	...	A.H. 12[1?]7= 1802-03 A.D.	Persian, Nasta'liq	Contains the name Nahmal Dās <u>Khīradman-dkhānī</u> . (see No. 124 below). Date probably that of completion.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH— <i>Contd.</i> FARRUKHABAD DISTRICT — <i>Contd.</i> KAIMGANJ TAHSIL— <i>Contd.</i> KAMPIL— <i>Concl'd.</i>					
124	Below No. 123, above.	Mughal	Shāh 'Ālam II	A.H. 1214 (words & chronogram)= 1799-1800 A.D.	Persian verse, Nasta'liq	Records the construction of a Rest-House (Bishrānt, i.e. <i>Vishrānt</i> ) on the bank of the sacred river Ganges for the benefit of the people who came for the holy dip, by Rāi Nahml Dās son of Lālū Khub Chand, the Superintendent (Nāzim). The builder was born at the town ( <i>qagba</i> ) K[or G]odhnahr and was a high revenue official under Amīnu'd-Daula, the Deputy or Chief Minister ( <i>Nā'ib</i> ) in the time of (Nawwāb) Nāṣir Jang Bangash, the Viceroy ( <i>Nā'ib</i> ) of the Mughal emperor. The epigraph also states that by this time the British had established their hold on India. It further states that the Rāi Shāhib, in compliance with the order of Gangāji (the Ganges) to provide a suitable place to people, great and small, coming for a dip before worship, constructed it under the supervision of Barguzar Parshād,

						Mūl Chand, Faqīru'llāh and 'Ibādu'llāh of Kunwarpūr and under the overall superintendence of Rāmgangā Śāhib. Also seems to compare this 'excellent <i>Tirath</i> with other holy places Dwārikā, Kāśhī, Ajodhyā, Prāg (Prayāg i.e. Allahabad), and Mathurā. The text was composed by 'Azīzu'llāh (with the poetical name) 'Āṣī, the Qāḍīzāda of Shamsābād.
125	Below No. 124 above.	....	....	Fasli..., A.H. 1214 (& chronogram)= 1799-1800 A.D.	Persian, Naskh	Damaged. Records the chronogrammatic phrase from No. 124 above, meaning : What a holy place ( <i>Tirath</i> ) this is ! Faṣlī (year) figure lost.
126	MAU RASHIDĀBĀD.—Jāmi' mosque, Maḥalla Barā Bāzār. Above the central <i>mihrāb</i> .	....	....	A.H. 1285= 1868-69 A.D.	Persian, Naskh & Nasta'liq	Records the reconstruction of an old mosque.
127	NAWĀBGANG.—Sarāi-kī-Mas- jid. On the facade.	....	....	A.H. 1255 (& chronogram)= 1839-40 A.D.	Arabic verse, Nasta'liq	Records a hemistich containing the chronogram ( <i>maḡḍaru'l-faiḍ</i> i.e. source of bounty) for the date of the mosque.
128	SHAMSĀBĀD.—Koṭ-kī-Masjid, also called Jāmi' Mosque. On the facade.	....	....	A.H. 1006 (chronogram) = 1597-98 A.D.	Persian verse, Nasta'liq	Assigns the construction of a mosque to muḥammad Khān. Composed by Riḍā'i. Cf. <i>Pro. As. Soc. Beng.</i> , 1894, p. 76.
129	Above the central <i>mihrāb</i> .	....	....	....	Arabic, Naskh	Contains religious text <i>Qur'ān</i> , IX, 18), In characters of about the 16th century.
130	Mosque near the Karbalā, On the facade.	....	....	A.H. 1271 (& chronogram)= 1854-55 A.D.	Persian verse, Nasta'liq	Assigns the construction of a mosque and garden to Natthū the <i>Dārogha</i> . Composed by 'Alīm.



Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH— <i>Contd.</i> FARRUKHABAD DISTRICT — <i>Concl'd.</i>  KANNAUJ TAHSIL— <i>Concl'd.</i>					
131	DĀIPUR,—Jāmi' Mosque. On the facade.	Sūr	Islām. Shāh	A.H. 952 (& chronogram)= 1545-46 A.D.	Persian verse, Nasta'liq	Seems to be a modern copy of an old inscription. Records the construction of a mosque at Shergaḥ (old name of Dāipur) under the supervision of Sayyid Ḥasan son of Muḥammad.
132	Mosque on the bank of the Ganges, On the facade.	....	....	A.H. 1147 (& chronogram)= 1734-35 A.D.	Arabic prose & Persian verse, Naskh & Nasta'liq	States that this mosque was constructed by Kamālu'd-Dīn Ḥusain. Written by Muḥibbu'llāh Rājgiri.
	FATEHPUR DISTRICT  BINDKI TAHSIL					
133	AMAULI.—Jāmi' Mosque. On the facade.	....	....	A.H. 1085= 1674-75 A.D.	Arabic & Persian, Naskh & Nasta'liq	Records the construction of a mosque by Hāshim.

134	JAHĀNĀBĀD (Korā).—Jāmi' Mosque, near the new Thāna. On the facade.	Mughal	Aurangzeb	A.H. 1079 (& chronogram)= 1668-69 A.D.	Arabic prose & Persian verse & prose, Naskh & Nasta'liq	Badly damaged. Assigns the construction of a Large (i.e. Jāmi') mosque to <u>Shāikh</u> Budh, the <u>Karorī</u> (i.e. Tax Collector) of the <u>Shiq</u> (i.e. Revenue Division), the name of which is illegible.
135	Mosque in the field of <u>Zahūr</u> Ahmad, Maḥalla Aurangābād. On the facade.	....	....	A.H. 1085(?)= 1674 75 A.D.	Arabic, Naskh	Damaged. Contains religious text (two Traditions of the Prophet regarding the merit of constructing and visiting mosques.
136	Unchī-Masjid, same locality. On the facade.	....	....	A.H. 1259 (& chronogram)= 1843-44 A.D.	Arabic prose & Persian verse, Naskh & Nasta'liq	Records the construction of the mosque by Pīr <u>Khān</u> , a mason by profession.
137	Lallū Sarāiwālī-Masjid. On the facade.	....	....	A.H. 1261 (& chronogram)= 1845 A.D.	Persian verse, Nasta'liq	Assigns the construction of a mosque to Subhān <u>Khān</u> .
138	Mosque in Maḥalla Chunpuj. On the facade.	Mughal	<u>Shāh</u> 'Ālam I	Regnal Year 1, A.H. 1119, Rabī'I, 14, Tuesday= 1707 A.D., June 4	Do.	Assigns the construction of a mosque to Jaudhar <u>Khān</u> .
139	Grave in Maḥalla Kaṭrā. Headstone.	....	....	A.H. 1130, Shawwāl 24= 1718 A.D., September 9	Arabic & Persian, Naskh & Nasta'liq	Records the death of some one. Name is not given.
140	Mosque in Bāqarganj. Above the central <i>mihrāb</i> .	....	....	A.H. 1195 (& words)= 1780-81 A.D.	Do.	Records the construction of a mosque by <u>Shāh</u> La'l, a Faqir of the Suharwardī order.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH— <i>Contd.</i> FATEHPUR DISTRICT— <i>Contd.</i> BINDKI TAHSİL— <i>Concl'd.</i> JAHĀNĀBĀD (Korā)— <i>Concl'd.</i>					
141	Qadam-Rasūl graveyard. On a grave.	....	....	A.H. 1180 (& words), Jumādā II 11 = 1766 A.D., November 14	Persian Nasta'liq	States that this is the grave of Mir Yahyā son of Mir Qiw āmu 'd-Dīn muḥammad al-Mūsawī Nishāpūri.
142	Do. Above the central <i>miḥrāb</i> of a ruined mosque.	Mughal	Aḥmad Shāh	Regnal Year 5 (A.H. 1165-66) = 1752-53 A.D.	Arabic & Persian, Naskh & Nasta'liq	States that the mosque was built by 'Ajā'ib Mālzādī with the help of the public.
143	Madrasewālī-Masjid.	....	....	Faḡlī 1179, A.H. 1184= 1770-71 A.D.	Arabic & Persian, Naskh	Records the construction of a mosque by Jahāngir.
144	Headstone of a grave in the garden of Zāhūr Aḥmad.	....	....	A H. 1298 Ramaḡān 27= 1818 A.D., August 23	Urdū, Nasta'liq	Records the death of Batāshī, the manufacturer of fire-works ( <i>Āto shkāz</i> ).

145	Old graveyard near the canal. On a grave.	....	....	A.H. 1010 (& two chrono- grams)= 1601-02 A.D.	Arabic prose & Persian verse, Nasta'liq	Records the death of Mas'ud Baig who died very young.
146	Tomb of La'l Khān, near the Hospital. Above the southern doorway. Photograp	....	....	A.H. 1114= 1702-03 A.D.	Arabic & Persian, Naskh	States that the tomb of La'l Khān was cons- tructed by Bibi Aimana.
147	KHAJUHĀ.—Mosque in Takiya Qabrastān. On the facade.	....	....	....	Do.	Records the names Miyān Husain Shāh, Miyān Zamān, Miyān Gharibu'llāh and Miyān Bakhsh Faqiru'llāh, who were probably the builders of the mosque.
148	Mosque behind the Purshottam Inter College. To the left of the central <i>mihrāb</i> .	....	....	A.H. 1251, Ramaḡān 4, Friday= 1835 A.D., December 24	Arabic verse & Persian prose, Naskh	Impression indistinct. Records the construction of a mosque by Muḡammad Qāsim son of Shāikh Madār (?), a resident of Khajuhā. The builder is stated to have belonged to the Shāikh community.
149	To the right of the central <i>mihrāb</i> .	....	....	....	Arabic & Persian, Naskh	Cotains religious text (First and Second Creeds, etc.) In characters of about the 19th century.
FATEHPUR TAHSIL						
150	FATEHPUR.—Barā-Maqbara, near the 'Idgāh. Above the southern doorway.	....	....	A.H. 1111 (chrono- gram)= 1699-1700 A.D.	Persian verse, Nasta'liq	Records the death of 'Abdu's-Samad Khān. Published, <i>Jour. As. Soc. Beng.</i> , Vol. LIV (1885), Part I, p. 152.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH— <i>Contd.</i> FATEHPUR DISTRICT— <i>Concl'd.</i> FATEHPUR TAHSIL— <i>Concl'd.</i> FATEHPUR— <i>Concl'd.</i>					
151	On the northern wall.	Mughal	Aurangzeb	(1) Regnal Year 48, A.H. 1116, Sha'bān 19 = 1704 A.D., December 6 (2) A.H. 1121 = 1709-10 A.D.	Persian, Nasta'liq	States that Abū Muḥammad son of 'Abu'-ṣ-Ṣamad Khān Rūshnā'i died at the age of 23 on the first date and that the tomb was built on the second date. <i>Ibid.</i>
152	Headstone of a grave in front of the 'Idgāh.	...	...	A.H. 1180, Dhu'l-Hijja 4, Thursday = 1767 A.D., May 3	Arabic prose & Persian prose & verse, Naskh & Nasta'liq	Records the death of Karam Baig son of Haidar Baig of Kirmānshāh (in Irān).
153	Chhoti-Masjid near the Muslim Inter College. On the facade.	...	...	A.H. 1212 = 1797-98 A.D.	Persian, Nasta'liq	Records the name Raḥīmu'n-Nishān ( <i>recte</i> Nisā) Khānam (who was evidently the builder of the mosque).

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154	Mosque near the Bus Stand. On the facade.	...	..	A.H. 1268 (& chronogram)= 1851-52 A.D.	Persian verse, Nasta'liq	States that Ahmad Yār constructed a mosque in the name (i.e. for the merit) of his wife 'Abbāsī.
155	Mirzā Shāhib-ki-Masjid, Maḥalla Maswānī. Above the central <i>mihrāb</i> .	...	...	A.H. 1261 (chronogram)= 1845 A.D.	Persian prose & verse, Nasta'liq	Damaged. Records the construction of a mosque by Mirzā Ghulām Husain Baig. Composed by Shaikh Farzand Husain with the Poetical name Shu'la. Written by Khūshhāl Khūsh-Qalam Khān.
156	HASWĀ.—'Idgāh, To the left of the central <i>mihrāb</i> .	Mughal	Shāh Jahān	A.H. 1051 (words)= 1641-42 A.D.	Persian verse, Nasta'liq	Records the construction of an 'Idgāh by Khwāja Ahmad son of Firūz son of Mir Husain Chaudhari. Also records the names of the masons Hamid Jalāl and Thanā'i (?).
KANPUR DISTRICT						
GHATAMPUR TAHSIL						
157	GHĀṬAMPUR.—Well near Sāgar Mill on Ghāṭampur-Jahanābād Road. Slab on the west side of the interior.	Do.	'Ālamgīr	Regnal Year 48, A.H. 1116= 1703-04 A.D.	Persian, Nasta'liq	States that this well was built by Rām Singh Kṛya[s]th, a resident of the town ( <i>Qasba</i> ) Ghāṭampur.
158	Mosque in Maḥalla Shaikhwādā. On the facade.	...	...	(1) A.H. 1200 (& words)= 1785-86 A.D. (2) A.H. 1279 (& chronogram)= 1862-63 A.D. (3) A.H. 1284 (& chronogram)= 1867-68 A.D.	Arabic & Urdu prose & Persian verse, Naskh (Tughrā-i-Ma'kūs) & Nasta'liq	States that Faiz Bakhsh who started the construction of the mosque on the first date, died before its completion and that his grandson Muḥammad Ikrām Husain the Deputy Collector, completed it on the third date, having started the work on the second date. Further states that tablet was set up by the latter's son Shaikh Muḥammad Mubārak Husain, the Nāzīr (Registrar of Court).

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Contd.*

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INDIAN EPIGRAPHY

Sl. No.	Please of Find or Deposit	Dynasty	king	Date	Language and Alphabet	Remarks
	UTTAR PRADESH— <i>Concd.</i> KANPUR DISTRICT— <i>Concd.</i> GHATAMPUR TAHSIL— <i>Concd.</i> GHĀṬAMPUR— <i>Concd.</i>					
159	Do. Headstone of a grave in the compound.	...	...	A.H. 1292 (& two chronograms), Dhu'l-Qa'da 8, Wednesday =1875 A.D., December 6	Persian prose & verse, Nasta'liq	Records the death of Munshī <u>Shaiḵh</u> Muḥammad Ikrām Ḥusain described as a religious-minded and righteous person. Composed by Nāḡim.
160	POKHRAYAN TAHSIL MUSĀNAGAR.—Jāmi' Masjid. On the facade.	...	...	A.H. 1131 (& chronogram)= 1718-19 A.D.	Persian verse, Naskh & Nasta'liq	Records the construction of the mosque.
161	Tomb called Bibī-kā-Maqbara, near the Dargāh of <u>Shāh Khāmūsh</u> . On the sides of a grave.	...	...	...	Arabic prose and verse & Persian prose Nasta'liq	Contains religious text (Second Creed and <i>Qu'rān</i> , CXII; II, 255, <i>Nād-i-'Alī</i> ) and refers to some one (name not mentioned) as 'Makhdūm <u>Shaiḵh</u> Darvishī, Maulā'l, etc. In characters of about the 19th century.

162	Lakhyā-Masjid, Maḥalla Fatehpur. On the central <i>mihrāb</i> .	Mughal	Muḥammad <u>Shāh</u>	Regnal Year 28, A.H. 115[39] (& words), Rabī' I, 21 = 1746 A.D., April 2	Arabic prose & verse & Persian prose Naskh	Badly damaged. Purport not clear.
<p style="text-align: center;">KHERI (LAKHIMPUR) DISTRICT</p> <p style="text-align: center;">LAKHIMPUR TAHSIL</p>						
163	KHERI.—Ālamgiri-Masjid. On the facade.	Do.	Aurangzeb	A.H. 1073 (& chronogram) = 1662-63 A.D.	Persian verse, Nasta'liq	Records the construction of a mosque by a person named or known as Nihāl.
164	Mosque near the Dargāh of Makhdūm Wajjihū'd-Dīn. Above the door.	Do.	<u>Shāh</u> Jahān	A.H. 1058 (& chronogram), Muḥarram = 1648 A.D., January-February	Do.	Records the construction of a mosque.
165	Mosque in Maḥalla Ṭawelā. On the facade.	...	...	(1) A.H. 1251, Shawwāl 3, Friday, Faṣṭī 1243 = 1836 A.D., January 22 (2) A.H. 1254 (& chronogram) = 1838-39 A.D.	Persian verse & prose, Nasta'liq	Assigns the construction of a mosque to Ghulām Ḥusain Khān. It was commenced on the first date and completed on the second. Composed by 'Arif.



Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
UTTAR PRADESH— <i>Contd.</i> RAIBARELI DISTRICT DALMAU TAHSIL						
166	DHAMDHAMĀ.—Baṛī-Masjid. On the facade.	....	...	A H. 1239 (& chronogram)= 1823-24 A.D.	Persian verse, Nasta'liq	Assigns the construction of a mosque to <u>Shaikh</u> Maẓhar 'Alī. The chronogram yields 1235.
167	JALĀLPUR-DHĀI.—Baṛī-Masjid. On the facade.	...	...	A.H. 1249 (& chronogram)= 1833-34 A.D.	Do.	Records the construction of the mosque by Faḡl'i-'Alī.
SHAHJAHANPUR DISTRICT SHAHJAHANPUR TAHSIL						
168	SHĀHJAHĀNPUR.—Koṭwālī-kī-Masjid. On the facade.	Mughal	<u>Shāh</u> Jahān	A.H. 1057 (chronogram) = 1647-48 A.D.	Do.	Records the construction of a mosque and digging of a well by <u>Khwāja</u> Buland in the estate or place of residence ( <i>Wajān</i> ) of Bahādur <u>Khān</u> .
169	Mosque on the bank of a river, Maḥalla Rauṣhanpūra. In the western wall of the enclosure.	...	...	...	Do.	Records the construction of the mosque jointly by Ḥaqqād, Rasūl, Ibrāhīm and Dā'ūd. In characters of about the 18th century.

170	Mosque in Maḥalla Roṣḥanganj. Over the central <i>miḥrāb</i> .	...	...	A.H. 1155 (& chronogram)= 1742-43 A.D.	Do.	Assigns the construction of a mosque and a well to Ranmast.
171	Mosque in Maḥalla Bibiza'i Chaurāha. On the facade. (From a photograph.)	...	...	A.H. 1169 (& chronogram)= 1755-56 A.D.	Do.	Records the construction of a mosque by Muḥammad Ghauth.
172	Sarāi locally called Bhatyāri Sarāi, Maḥalla Wazirganj. To the left of the gate.	...	...	1877 A.D., January 14	Urdū, Nasta'liq	States that this Sarāi and <i>pucca</i> Bridge built 50 years ago by Nawwāb Muntazimu'd-Daula Bahādur Ḥakīm Maḥdī Alī Khān, have been handed over, along with the land and shops in front of the Sarāi, by Nawwāb Mirzā'i Begam Ṣāhibā, the heiress of the Nawwāb to the Municipality of the city of Shāhjahānpūr for meeting the expenses (of their maintenance). This was done at the suggestion and under the advice of Mister Robert George Carly Ṣāhib Bahādur, the Collector and Magistrate of the District with a view to perpetuate the name of the Nawwāb as well as the Sarāi and the bridge in their present condition.
173	House of Munnū Khān, Maḥalla 'Aliza'i. On the entrance. Photograph.)	...	...	A.H. 1299 (& chronogram)= 1881-82 A.D.	Persian verse, Nasta'liq	Records the construction of a beautiful mansion by Aḥmad Ḥusain Khān, through Ghulām Husain (the mason?). Composed by Munir.
TILHAR TAHSIL						
174	TILHAR. - Dargāh of Shamsu'd-Dīn Above the door.	...	...	A.H. 1257 (& words)= 1841-42 A.D.	Persian prose & verse, Naskh & Nasta'liq	Records the death of Miyān Ṣāhib Shāh Shamsu'd-Dīn.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>UTTAR PRADESH—<i>Contd.</i></b> <b>SITAPUR DISTRICT</b> <b>BISWAN TAHSIL</b>					
175	BISWĀN.—Kankarwāli-Masjid. On the facade.	...	...	A.H. 1047 (& chronogram)= 1637-38 A.D.	Persian verse, Nasta'liq	Damaged. Records the construction of a mosque by Mumtāz Mu'tamad <u>Khānī</u> .
176	Do. Loose brick.	...	...	A.H. 1047= 1637-38 A.D.	Persian, Nasta'liq	Records only the date.
177	Dargāh of <u>Shāh</u> Ilyās. Loose brick.	...	...	Do.	Do.	Do.
178	LĀHARPUR.—Dargāh of Majjā <u>Shāh</u> . To the left of the door. Photograph.	...	...	A.H. 1084 (& words)= 1673-74 A.D.	Persian prose & verse, Nasta'liq	Modern. Records the death of a great saint Ḥaḍrat <u>Shāh</u> Muḡtabā Qalandar <i>alias</i> <u>Shāh</u> Majjā Qalandar.
179	To the right of the door. Do.	...	...	A.H. 1147 (& chronogram), Dhu'l-Hijja 22=1735 A.D., May 4	Do.	Do. Records the death of Ḥaḍrat <u>Shāh</u> 'Alāu'd-Dīn Qalandar <i>alias</i> Ḥaḍrat <u>Shāh</u> Ilāhdiya Ahmad Qalandar. Metrical text composed by 'prince of the learned and ocean of learning' Maulavi <u>Shāh</u> 'Abdu'l-Qādir Qalandari Bāsīḡī 'Imādī Jaunpurī.

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180	Headstone of the grave in the same Dargāh.	...	...	...	Arabic, Naskh	Contains religious text ( <i>Qur'ān</i> , II, 255). In characters of about the 17th century.
181	Dargāh of <u>Shāh</u> 'Abdu'r-Rahmān Jānbāz Qalandar. To the right of the door.	...	...	A.H. 956 (& chronogram)= 1549-50 A.D.	Persian verse, Nasta'liq	States that 'the tomb was built for himself by our <u>Shaikh</u> the saint 'Abdu'r-Rahmān' in the given year.
182	To the left of the door. Left slab.	...	...	A.H. 976 (& chronogram)= 1568-69 A.D.	Do.	Records the death of <u>Shaikh</u> 'Abdu'r-Rahmān, who was a great preacher. Composed by <u>Shukri</u> .
183	Do. Right slab.	...	...	Do.	Persian verse & prose, Naskh & Nasta'liq	Records the death of the saint (mentioned in No. 182 above) who is further praised in glorious terms. Composed by his disciple Aḥmad 'Alī Lāharpuri.
SITAPUR TAHSIL						
184	KHAIRĀBĀD.—Jāmi' Mosque. Tomb of Hājī 'Abdu'llāh in the compound. Above the door.	...	...	A.H. 1115, Jumādā I 26= 1703 A.D., September 26	Urdū, Nasta'liq	Modern. Records the death of Ḥaḍrat Sayyid Muḥammad <i>alias</i> Hājī 'Abdu'llāh <i>Sayyāh</i> (lit. Traveller).
185	Do. Tomb of Sayyid Aḥmadu'llāh. Above the door.	...	...	A.H. 1167, Rajab 2= 1754 A.D., April 25	Do.	Do. Records the death of Maulānā Ḥāfiẓ Sayyid Aḥmadu'llāh.
186	Do. Tomb of Hājī Ṣifatu'llāh. Above the door.	...	...	A.H. 1157, Dhū'l-Qa'da 18= 1744 A.D., December 12	Do.	Do. Records the death of Maulānā Ḥāfiẓ Sayyid Hājī Ṣifatu'llāh <i>Muḥaddith</i> (i.e. Traditionist).

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH— <i>Concl'd.</i> SITAPUR DISTRICT— <i>Concl'd.</i> SITAPUR TAHSIL— <i>Concl'd.</i> KHAIRĀBĀD— <i>Concl'd.</i>					
187	Graves in the same enclosure. Headstones No. 1.	...	...	A.H. 1178, Rabi'II 26= 1764 A.D., October 23	Urdū, Nasta'liq	Modern. Records the demise of Maulānā Ḥāfiẓ Sayyid Ghulām Imām.
188	No. 2.	...	...	A.H. 1251, Shawwāl 28= 1836 A.D., February 16	Do.	Do. Records the death of Maulavi Ḥāfiẓ Sayyid Nabī Bakhsh.
189	No. 3.	...	...	A.H. 1252, Shawwāl 26= 1837 A.D., February 3	Do.	Do. Records the death of Maulavi Ḥāfiẓ Sayyid 'Abdu'l-Wālī <i>alias</i> Maulavi Sayyid Pīr Bakhsh.
190	No. 4.	...	...	A.H. 1185, Jumādā I 8= 1771 A.D., August 19	Do.	Do. Records the death of Maulānā Ḥāfiẓ Sayyid Ghulām Siddiq.

191	Mosque in Maḥalla Qazyārā. On the facade.	Mughal	Shāh Jahān	A.H. 1060, Muḥarram 25 = 1650 A.D., January 18	Arabic & Persian, Naskh & Nasta'liq	Assigns the construction of the mosque to Qāḍī 'Abdu's-Samī' son of Qāḍī 'Abdu'l-Ḡhanī.
192	Dargāh of Chhoṭe Makhdūm Ṣāhib. Above the door.	...	...	A.H. 993 (& chronogram), Rabī'ī 7 = 1585 A.D., February 27	Persian verse, Nasta'liq	Records the death of a great saint. Name not given.
193	Mosque in the enclosure of the same Dargāh. On the facade.	...	...	A.H. 1056 (& words & chronogram) = 1646-47 A.D.	Do.	Assigns the construction of a mosque to Mīr Aḥmad. Text composed by Fidā'ī.
WEST BENGAL						
BIRBHUM DISTRICT						
SURI SUB-DIVISION						
194	KHUSTIGIRI.—Mosque in the Dargāh of 'Abdu'llāh Shāh Kirmānī. On the right minar.	...	...	A.H. 1139 = 1726-27 A.D.	Do.	Records the construction of a mosque by Mubārak Shāh Mandūza'ī.
195	MAKHDUMNAGAR.—Dargāh of Makhdūm Ṣāhib. Above the entrance.	...	...	A.H. 1271 (& chronogram) = 1854-55 A.D.	Do.	Records the construction of the tomb of Shāh Makhdūm Zakiu'd-Dīn by Aṣghar. Cf. <i>Bengal District Gazetteers, Birbhum District</i> , p. 121.
196	SEKEDDĀ.—Jāmi' Mosque. On the facade.	...	...	A.H. 1196 (chronogram) = 1781-82 A.D.	Do.	States that the mosque in the Dargāh of Aḥmad was rebuilt by Khūrram 'Alī Khān.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	<b>WEST BENGAL—<i>Contd.</i></b> <b>BIRBHUM DISTRICT—<i>Concl'd.</i></b> <b>SURI SUB-DIVISION—<i>Concl'd.</i></b>					
197	SURI.—Kachehri-Masjid. On the southern face of the southernmost pillar of the open court.	Sultāns of Bengal	Husain Shāh	A.H. 922 (words)= 1516-17 A.D.	Arabic, <u>Thulth</u>	Records the construction of a tank by the Sultān. Probably same as the one published in <i>Jour. As. Soc. Beng.</i> , vol. XXX (1861), p. 390.
	<b>BURDWAN DISTRICT</b> <b>DURGAPUR SUB-DIVISION</b>					
198	HAJRĀ PĀḌĀ.—Loose marble slab (four pieces) lying in the house of Sayyid 'Abdu'l-Ḥamīd.	...	...	(1) A.H. 1231 (& chronogram)= 1815-16 A.D. (2) A.H. 1232 (& chronogram)= 1816-17 A.D.	Persian verse, Nasta'liq	States that the mosque was built by Chaudhari Nāfiq. It was started on the first date and completed on the second.

199	SELAMPUR.—Jāmi' Mosque. Loose slab in the courtyard.	...	...	...	Arabic, Naskh	Fragmentary, damaged and execution crude. Purport not exactly clear. Seems to record the names Qāsim, Shāh Baig and a couple of other persons. In characters of about the 18th century.
KATWA SUB-DIVISION						
200	KATWĀ — Shāhi-Masjid, Maḥalla Bagani-Pārā. On the facade.	Mughal	Farrukh Siyar	A.H. 1129 (words)= 1716-17 A.D.	Do.	Records the construction of a mosque by 'Ālam Khān.
201	Near No. 200 above.	...	...	...	Arabic verse, Naskh	Contains religious text ( <i>Nād-i-'Alī</i> ). In characters of about the 18th century.
202	Above the pulpit, same mosque.	...	...	...	Arabic prose & Persian verse, Naskh & Nasta'liq	Contains religious text ( <i>Hamd Ṣalāt</i> and a couplet containing the names of the first caliphs).
203	MANGALKOT.—Makhdūm Sāhib-ki-Masjid, near the Thāna. On the facade.	...	...	A.H. 1225 (& chronogram)= 1810-11 A.D.	Persian verse, Nasta'liq	Records the construction of a mosque.



D.—ARABIC AND PERSIAN INSCRIPTIONS, 1977-78—*Concl'd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
204	<p><b>WEST BENGAL—<i>Concl'd.</i></b></p> <p><b>MURSHIDABAD DISTRICT</b></p> <p><b>KANDI SUB-DIVISION</b></p> <p>SĀLĀR.—Baṭi-Masjid. On the facade.</p>	...	...	<p>(1) A.H. 1221 (&amp; words)= 1807-08 A.D. (2) A.H. 1223 (&amp; chrono- gram), Banglā Era San 1215= 1808-09 A.D.</p>	Do.	<p>States that the construction of the mosque started by Babu'llāh was brought to comple- tion by 'Ināyatu'llāh. The first date is that of the commencement and the second, of completion. Composed by Dānā 'Alī.</p>

## E.—LIST OF PHOTOGRAPHS, 1977-78

Sl. No.	Locality	Description	Size of Negative
6662	Nittūr, Siruguppa Taluk, Bellary District, Karnataka	Two Aśōkan Minor Rock edicts. ( <i>A.R. Ep.</i> , 1977-78, No. B)	Square
6663	Do.	Do.	Do.
6664	Do.	Do.	Do.
6665	Do.	Do.	Do.
6666	Do.	Do.	Do.
6667	Do.	Do.	Do.
6668	Do.	Do.	Do.
6669	Do.	Do.	Do.
6670	Do.	Do.	Do.
6671	Do.	Do.	Do.
6672	Mosod Kāmpṭi, Nagpur Tahsil, Nagpur District, Maharashtra.	Copper-plate grant of Vākātaka king Pravarasēna II Regnal year 19, general view of the five plates with ring. ( <i>ibid.</i> , 1976-77, No. A).	Do.
6673	Do.	Do. Plate I	Quarter
6674	Do.	Do. Plate II a	Do.
6675	Do.	Do. Plate II b	Do.
6676	Do.	Do. Plate III a	Do.
6677	Do.	Do. Plate III b	Do.
6678	Do.	Do. Plate IV a	Do.
6679	Do.	Do. Plate IV b	Do.
6680	Do.	Do. Plate V a	Do.
6681	Do.	Do. Plate V b	Do.

E.—LIST OF PHOTOGRAPHS, 1977-78—*Contd.*

Sl. No.	Locality	Description	Size of Negative
6682	Malhār, Achalpur Tahsil, Amravati District, Maharashtra.	Copper-plate grant of Ādityarāja of the Muṇḍa family, 5 plates without ring, general view ( <i>ibid.</i> , 1976-77, No. A 3).	Square
6683	Do.	Do. Plate I	Do.
6684	Do.	Do. Plate II a	Do.
6685	Do.	Do. Plate II b	Do.
6686	Do.	Do. Plate III a	Do.
6687	Do.	Do. Plate III b	Do.
6688	Do.	Do. Plate IV a	Do.
6689	Do.	Do. Plate IV b	Do.
6690	Do.	Do. Plate V	Do.
6691	Bēlūr, Hassan District, Karnataka.	Inscription of Hoysaḷa Viṣṇuvardhana. ( <i>ibid.</i> , 1902, No. B 55)	Full size
6692	Nalanda, Nalanda District, Bihar.	Seal of Narasimhagupta (Memoirs, ASI, No. 66, plate VIII)	35 mm.
6693	Nittūr, Siruguppa Taluk, Bellary District, Karnataka.	Aśōkan inscriptions ( <i>A.R.Ep.</i> , 1977-78, No. B) Part I	Quarter
6694	Do.	Do. Part I a	Do.
6695	Do.	Do. Part II	Do.
6696	Do.	Do. Part II a	Do.
6697	Do.	Do. Part III	Do.
6698	Do.	Do. Part I	Do.
6699	Do.	Do. Part 1 a	Do.
6700	Do.	Do. Part 2	Do.

## E.—LIST OF PHOTOGRAPHS, 1977-78—Contd.

Sl. No.	Locality	Description	Size of Negative
6701	Nittūr, Siruguppa Taluk, Bellary District, Karnataka.	Aśōkan inscriptions ( <i>A.R.Ep.</i> , 1977-78, No. B) Part 3	Quarter
6702	Do.	Do. Part 4	Do.
6703	Do.	Aśōkan Edicts, fragmentary ( <i>ibid.</i> , No. B)	Do.
6704	Farrukhabad, Sagar Taluk, Sagar District, Madhya Pradesh	Gold coin of king Harsha. Obverse.	Square
6705	Do.	Do. Reverse. Seated Śiva and Pārvati.	Do.
6706	Do.	Copper Coins of Śiri I to III (Lower row from right to left), IV to VIII (2nd row upwards from below), VIII to XI (3rd row upwards from below)	Do.
6707	Do.	Do. I to III (Lower row from right to left), IV to VII (2nd row), VIII to XI (3rd row).	Do
6708	Mahārāni near Udaypur, Tripura.	Inscription of Vijayamānikya, Śaka 1470 ( <i>A.R. Ep.</i> 1951-52, No. B 244)	Quarter
6709	Do.	Do. ( <i>Ibid.</i> , No. B 245)	Square]
6710	Do.	Do. ( <i>Ibid.</i> , No. B 246)	Do.
6711	Girnār, Junagarh District, Gujarat.	Girnar Bock Edicts I to II ( <i>C.I.I.</i> , Vol. I, plate facing p. 4).	Do.
6712	Do.	Do.	Do.
6713	Do.	Do. III to V ( <i>ibid.</i> , plate facing p. 10).	Do.
6714	Do.	Do. VI to VIII ( <i>ibid.</i> , plate facing p. 14).	Do.
6715	Do.	Do. IX to XII ( <i>ibid.</i> , plate facing p. 22)	Do.
6716	Delhi (Tōprā)	Delhi-Tōprā pillar Edicts I to III ( <i>ibid.</i> , plate facing p. 122)	Do.

E.—LIST OF PHOTOGRAPHS, 1977-78—*Contd.*

Sl. No.	Locality	Description	Size of Negative
6717	Do.	Do. IV ( <i>ibid.</i> , plate facing p. 123)	Square
6718	Do.	Do. V ( <i>ibid.</i> , plate facing p. 128).	Do.
6719	Do.	Do. VI to VII ( <i>ibid.</i> , plate facing p. 129).	Do.
6720	Do.	Do. Circular inscription ( <i>ibid.</i> , plate facing p. 134)	Do.
6721	Rummin-dei, Nepal	Rummin-dei pillar inscription ( <i>ibid.</i> , plate facing p. 164).	Do.
6722	Erraguḍi, Pattikonda Taluk, Kurnool District, Andhra Pradesh	Minor Rock edicts I and II, ( <i>Ep. Ind.</i> , Vol. XXXII, plate facing p. 7)	Do.
6723		Map of Aśōkan sites and important towns. (R. Thāpar, <i>Asoka and the decline of the Mauryas</i> , Map facing p. 276).	Do.
6724	Hāthigumphā, Udayagiri Hills, Puri District, Orissa.	Hāthigumphā inscriptions of Khāra-vēla ( <i>JBORS.</i> , Vol. XIII, plate I, facing p. 221, part a).	35 mm.
6725	Do.	Do.	Do.
6726	Do.	Do. ( <i>ibid.</i> , part c)	Do.
6727	Do.	Do. ( <i>ibid.</i> , part e)	Do.
6728	Do.	Do. ( <i>ibid.</i> , part g)	Do.
6729	Do.	Do. ( <i>ibid.</i> , part b)	Do.
6730	Do.	Do. ( <i>ibid.</i> , part d).	Do.
6731	Do.	Do. ( <i>ibid.</i> , part f)	Do.
6732	Do.	Do. ( <i>ibid.</i> , part h)	Do.
6733	Dadhimati-mātā temple, situated between the villages Gēṭh and Māng-lōḍ, (former Nagor District) Jodhpur District, Rajasthan.	Inscription of the time of Drūh[lā]ṇa, [Gupta] Śaṁvat 289, ( <i>Ep. Ind.</i> , Vol. XI, plate facing p. 304).	Do.

## E.—LIST OF PHOTOGRAPHS, 1977-78—Contd.

Sl. No.	Locality	Description	Size of Negative
6734	Pāṅgurārīā, Budhni Tahsil, Sehore District, Madhya Pradesh.	Minor Rock edict of Aśōka, part I ( <i>A.R. Ep.</i> , 1975-76, No. B 160)	Square
6735	Do.	Do.	35 mm.
6736	Do.	Do.	Do.
6737	Do.	Do.	Do.
6738	Do.	Do.	Do.
6739	Do.	Do. Part II (1) ( <i>ibid.</i> )	Square
6740	Do.	Do. Part II (2) ( <i>ibid.</i> )	Do.
6741	Do.	Do. Part II (3) ( <i>ibid.</i> )	Do.
6742	Mathurā, Muthura Tahsil, Mathura District, Uttar Pradesh.	Inscription of A[ma]ntivarman, Gupta year [.72] ( <i>ibid.</i> , 1972-73, No. B 393)	35 mm.
6743	Vidiśā, Vidisha Tahsil, Vidisha District, Madhya Pradesh.	Inscription of Trailōkya varman, Vikrama 1216 ( <i>ibid.</i> , 1969-70, No. B 220).	Square
6744	Chaurshi near Mathurā, Mathura Tahsil, Mathura District, Uttar Pradesh.	Brāhmī inscription. ( <i>ibid.</i> , 1972-73, No. B 389).	35 mm.
6745	Rajputana Museum, Ajmer, Ajmer Tahsil, Ajmer District, Rajasthan. Findspot : Nānānā Bhagwānpurā.	Copper plate grant of the time of Chaulukya Kumārapāla and Ālhana. V.S. 1219 and 1220 ( <i>ibid.</i> , 1956-57, No. A 79, part I)	Do.
6746	Do.	Do. ( <i>ibid.</i> , part II)	Do.
6747	Guṇimōrubāgalu, Madakasira Taluk, Anantapur District, Andhra Pradesh.	Inscription of Nolamba Annayyadēva, Śaka 858 ( <i>S.I.I.</i> , Vol. IX 1, No. 24) north lower face).	Do.
6748	Do.	Do. ( <i>ibid.</i> ) (North upper face).	Do.
6749	Do.	Do. ( <i>ibid.</i> ) (East upper face).	Do.
6750	Do.	Do. ( <i>ibid.</i> ) (East lower face).	Do.
6751	Do.	Do. ( <i>ibid.</i> ) (South upper face).	Do.
6752	Do.	Do. ( <i>ibid.</i> ) (South lower face).	Do.

E.—LIST OF PHOTOGRAPHS, 1977-78—*Contd.*

Sl. No.	Locality	Description	Size of Negative
6753	Ālavatta, Srinivaspur Taluk, Kolar District, Karnataka.	Stone slab inscription of Iriva Nolaṃba ( <i>A R. Ep.</i> 1958-59, No. B 659).	Square
6754	Navalai, Harur Taluk, Dharmapuri District, Tamil Nadu.	Inscription of Vira-Nolaṃba Regnal year 15, ( <i>ibid.</i> , 1968-69, No. B 175).	Do.
6755	Muttānūr, Harur Taluk, Dharmapuri District, Tamil Nadu.	Inscription of Anṇiyaṇ Vira-Nolaṃba, Śaka 847 ( <i>ibid.</i> , 1975-76, No. B 225)	Do.
6756	Navalai Harur Taluk, Dharmapuri District, Tamil Nadu.	Inscription of Vira Nalaṃba ( <i>ibid.</i> , 1967-68, No. B 242).	Do.
6757	Do.	Do.	Quarter
6758	Pāṅgurārīā. Budhni Tahsil Sehore District, Madhya Pradesh.	Minor Rock edict of Aśoka, part II ( <i>ibid.</i> , 1975-76, No. B 160).	Square
6759	Mēnal, Mandalgarh Tahsil, Chittorgarh District, Rajasthan.	Inscription of the time of Chāhamāna Prithvirāja II, V.S. 1226, ( <i>ibid.</i> , 1962-63, No. B 842).	Do.
6760	Gwalior, Gwalior (Gird) Tahsil, Gwalior District, Madhya Pradesh.	Gaṅgōlā tank-bed inscription of (1) Pratihāra Malaya-kshitiśa (Malaya-varman), V. S. 1282 ( <i>ibid.</i> , 1965-66, No. B 73).	35 mm.
6761	Do.	Do.	Do.
6762	Do.	Do. (2) Inscription of Pratihāra Malaya-kshitiśa, V. S. 1282 ( <i>ibid.</i> , No. B 74).	Do.
6763	Do.	Do. (3) Undated inscription of Pratihāra Malayavarman ( <i>ibid.</i> , No. B 75).	Do.
6764	Do.	Do.	Do.
6765	Do.	Do.	Do.
6766	Do.	Do. (4) a. Undated inscription of Pratihāra Naravarman ( <i>ibid.</i> , No. B 76)	Do.
6767	Do.	Do. (4) b, ( <i>ibid.</i> ,)	Do.
6768	Do.	Do. (5) Inscription of Tōmara Mānasimha, V.S. 1551. ( <i>ibid.</i> , No. B 77).	Do.

E.—LIST OF PHOTOGRAPHS, 1977-78—*Concl'd.*

Sl. No.	Locality	Description	Size of Negative
6769	Kēsānupalle, Palnad Taluk, Guntur District, Andhra Pradesh.	Kēsānupalle inscription of Vāsithīputa śrī Chāṁtamūla (I), ( <i>ibid.</i> , 1970-71, No. B 24).	35 mm.
6770	Sakrāi, Jaipur District, Śekhāvāṭī (Province), Rajasthan.	Stone inscription of [Gōvinda], Saṁvat 6[9]9 ( <i>ibid.</i> , 1971-72, No. C 3204).	Do.
6771	Virāreḍḍipalle (hamlet of Kamalapāḍu), Tadpatri Taluk, Anantapur District, Andhra Pradesh.	Inscription of Vinayāditya Satyāśraya, Year 10 ( <i>ibid.</i> , 1958-59, No. B 26).	Square
6772	Igaḍūru, Tadpatri Taluk, Anantapur District, Andhra Pradesh.	Inscription of Vinayāditya, year 14 ( <i>ibid.</i> , 1959-60, No. B 5).	Do.
6773	Do.	Do.	Do.
6774	Niṭṭūru-Guḍipāḍu, Tadpatri Taluk, Anantapur District, Andhra Pradesh.	Inscription of Vijayāditya, Year 2 ( <i>ibid.</i> , No. B 10).	Do.
6775	Chandana, Tadpatri Taluk, Anantapur District, Andhra Pradesh.	Inscription of Vijayāditya Satyāśraya Kattirāju, Year 2 ( <i>ibid.</i> , 1958-59, No. B 15).	Do.
6776	Do.	Do.	Do.
6777	Kottapalle (hamlet of Niṭṭūru-Guḍipāḍu), Tadpatri Taluk, Anantapur District, Andhra Pradesh.	Inscription of Vijayāditya, Year 3 ( <i>ibid.</i> , 1959-60, No. B 7).	Do.
6778	Peddapēṭa, Tadpatri Taluk, Anantapur District, Andhra Pradesh	Inscription of Kirttivarman II ( <i>ibid.</i> , 1958-59, No. B 23).	Do.
6779	Chandana, Tadpatri Taluk, Anantapur District, Andhra Pradesh.	Inscription of Kirttivarman II ( <i>ibid.</i> , No. B 17).	Do.





MALHAR STRAY COPPER PLATE CHARTER OF BHARATABALA (A)



BRAHMI INSCRIPTION FROM GUMMADIDURRU (B 27)





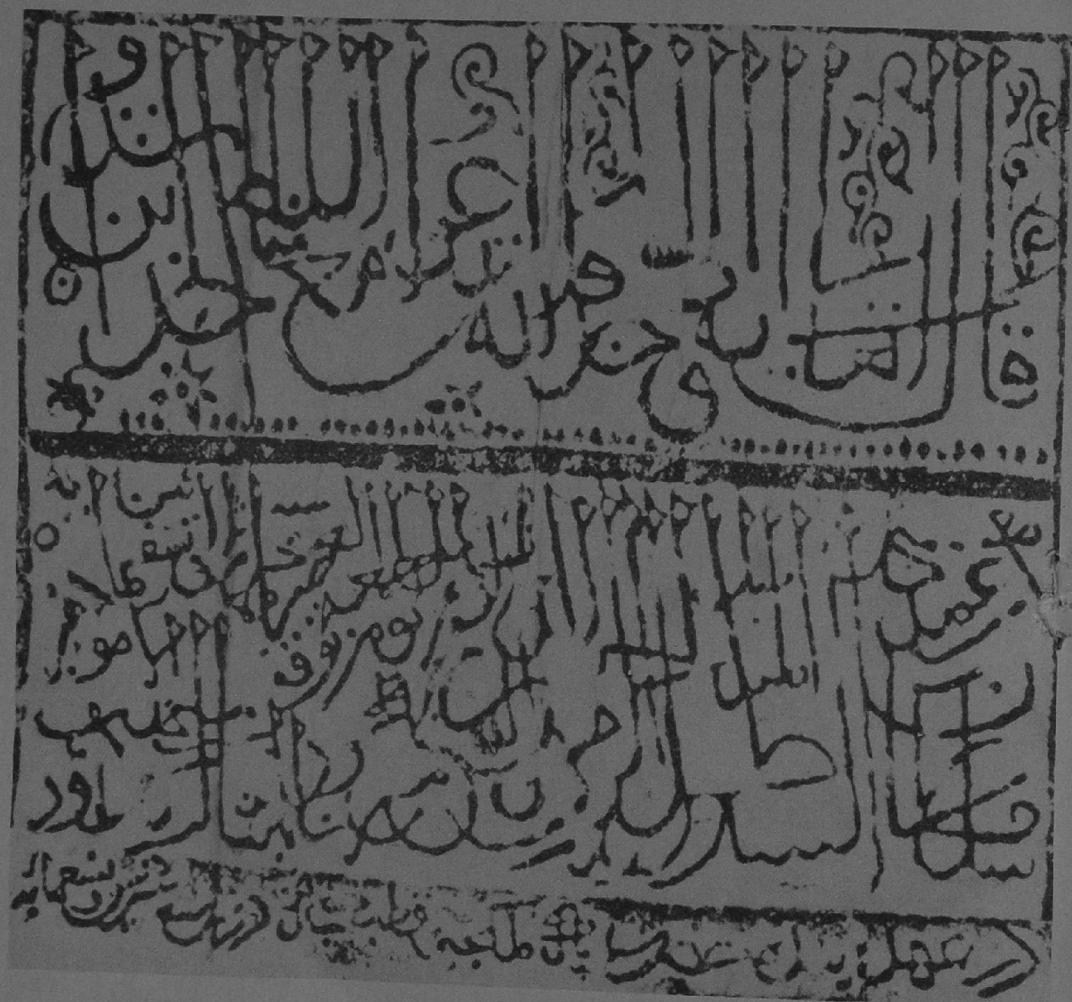
RASHTRAKUTA INSCRIPTION FROM BALKUNDE (B 83)



HERO STONE INSCRIPTION FROM PALAVADI (B 241)

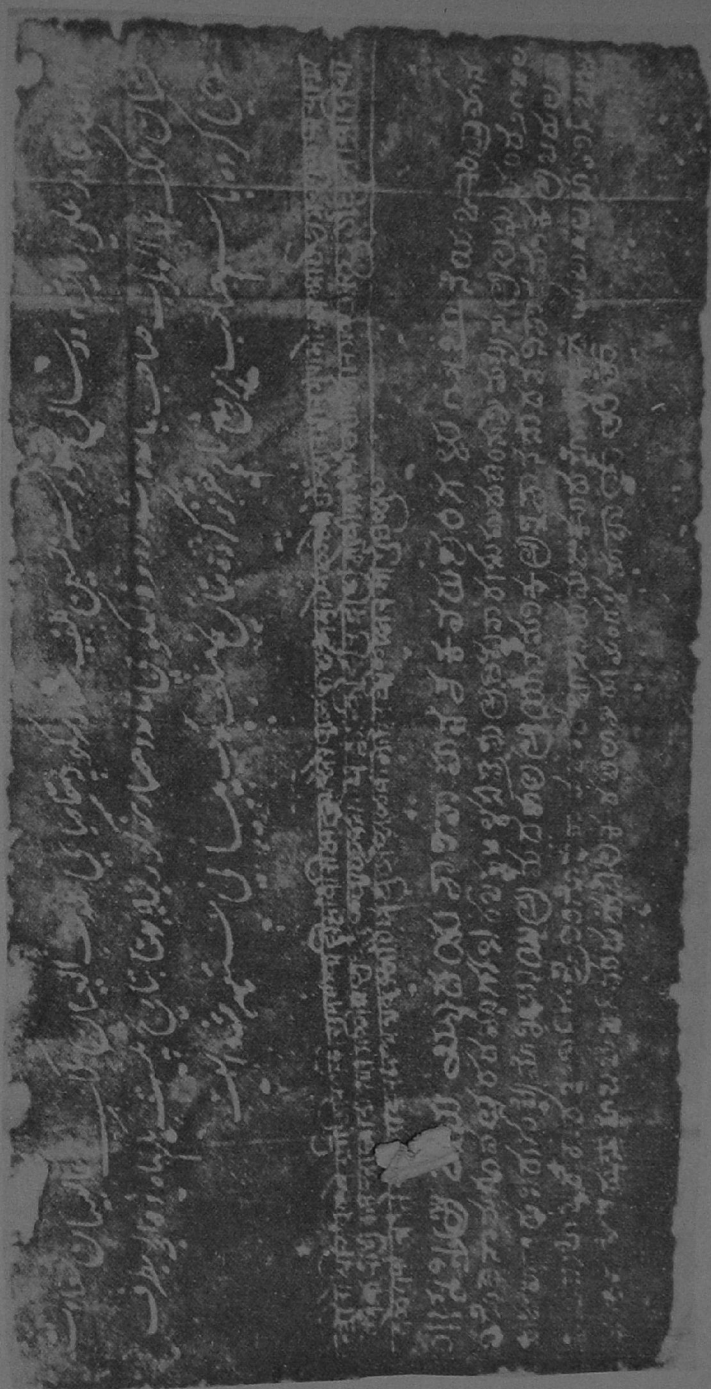


SARA INSCRIPTION OF MUZAFFAR SHAH (D 86)





SIRUGUPPA TRILINGUAL INSCRIPTION (D 88)



CHHINTANIWALA PERSIAN INSCRIPTION OF AKBAR (D 100)

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ اٰلِهِ  
 وَخَلَتِ عَلَيْهِ السَّلَامُ وَكَفِّرْ عَنْ ذُنُوْبِهِ  
 وَتَجْعَلْ لَّدُنْهُ حَسَنَ عِلْمٍ وَتُفَوِّضْ اَمْرَهُ  
 اِلَىٰ خَلِيفَتِهِ الْبَارِئِ الْكَافِرِ الْاَفْتَرِ الْاَلْبَسِ  
 الْاَبْرَصِ الْاَبْرَصِ الْاَبْرَصِ الْاَبْرَصِ الْاَبْرَصِ

10 JUN 2002

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